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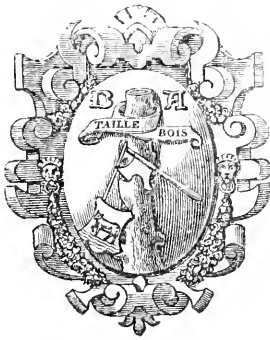
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“FAMILIARIZE THE SCRIPTURE TO THYSELF BY CONSTANT AND METHODICAL EXERCISE THEREIN. METHOD AND ORDER, AS IT IS THE MOTHER OF MEMORY, SO IS IT A SINGULAR FRIEND TO A CLEAR UNDERSTANDING. THE GENERALITY OF THE SCRIPTURE HATH SUCH A CONTEXTURE AND COHERENCE, ONE PART WITH ANOTHER, THAT SMALL INSIGHT INTO IT WILL BE GAINED BY READING IT CONFUSEDLY, DISORDERLY; THEREFORE READ THE WHOLE IN ORDER.”

DR. FRANCIS ROBERTS.

PREFACE.

BISHOP PERCY thus begins the preface of his "Key to the New Testament:"—"A clear introductory illustration of the several books of the New Testament, showing the design of their writers, the nature of their contents, and whatsoever else is previously necessary to their being read with understanding, is a work that, if well executed, must prove the best of commentaries, and frequently supersede the want of any. Like an intelligent guide, it directs the reader right at his first setting out, and thereby saves him the trouble of much after enquiry; or, like a map of a country through which he is to travel, if consulted beforehand, it gives him a general view of the journey, and prevents his being afterwards lost and bewildered."

The correctness and solidity of this statement are undeniable; but it certainly is as applicable to the Old Testament as it is to the New. The present work, (whether it be "well executed," or not, is left to the judgment and candour of the reader,) is in fact an application of Bp. Percy's idea to the whole of the sacred volume.

Chronology has been justly termed one of the eyes of History. It is a subject, however, as is known to every scholar, which abounds with perplexing difficulties; and the qualifying words "nearly" and "about" are much more proper than positive assertions. The chronological sketch in the present work has no pretensions to a learned and critical performance: but, imperfect as it may be, it will enable the reader to observe the order of time in the discoveries which God has been pleased to make of his will to mankind, and in his dealings with them: and consequently to study the Bible with greater interest, delight, and benefit.

In drawing up analytical or synoptical views of the inspired books, it is not intended to suggest, that the authors of them wrote in an exact manner, observing a strict chronological order in their narratives, or a strict logical order in their treatises: and far are we from intimating that the absence of such a methodical arrangement of their materials is to be regarded as an imperfection in their writings. But we maintain, that, except in a few instances, (as in the case of the book of Jeremiah,) there is a beautiful order in the sacred books; and a tolerably correct view of it must be conducive to the more profitable study of them.

Dr. Francis Roberts published in 1665 a “*Clavis Bibliorum*” in a folio volume of 913 pages: the following quotation is a summary of his “sixth rule for gaining scriptural knowledge.”—“Be well acquainted with the order, titles, times, penmen, occasion, scope, and principal parts of the books of the Old and New Testament. This will much promote the solid and judicious understanding of the whole Bible in a short space. 1. Hereby you will have the very idea or character of every book lively describing the nature and contents of it before your eyes, as in a map, before you begin to peruse them. 2. Hereby you shall have a clew to conduct you, a compass to sail and steer by, in the perusal of every book. 3. Hereby also you shall have a summary recapitulation or recollection of the chief aim and subject-matter of every book, much tending both to help judgment, and to strengthen memory, after the perusal of any book.”

The unspeakable importance of considering the different parts of Scripture in their proper order, and in their relation to times, persons, circumstances, and design, must be obvious to every reflecting mind. Truth will then be seen in its real nature, in its peculiar bearings, under its particular modification, and afterwards in its universal character and use. By this means also will the real meaning of Scripture be ascertained; and then no

judicious person, (the lover of truth, and not of system,) will dislocate passages in an arbitrary manner, and compel them to establish those sentiments which he may wish to maintain. To consider the subject of which the writer speaks, the circumstances under which he wrote, the persons to whom he wrote, with their character and condition, and the object which he had in view—must be regarded as one of the first laws which is to be observed by the sound interpreter of Scripture: and if this law be disregarded, there is scarcely any error or absurdity to which a sort of scriptural colour may not be given.

It is the object of the present work to facilitate the acquisition of those comprehensive, harmonious, and connected views of the sacred books, which are in fact essential to the right understanding of them. It has no pretensions to originality, being chiefly a compilation from various authors, to whom I cheerfully ascribe its excellencies, while I account myself responsible for its faults. It is not designed for the learned, who already have what they may account sufficient in the works of Dr. Gray and of the Rev. H. Horne. My aim has been to produce a work which would be pleasing and useful to the readers of Scripture in the middle rank of the community, and which might gain the approbation of those who are familiar with biblical literature, though it add nothing to their knowledge. Remarks on the original tongues, on criticism, and on disputed points, did not fall within the province of my performance, in which I have only consulted the benefit of the English reader. The wise and candid, who understand the nature of such an undertaking, will not look upon it with the severity of unsparing criticism: and the possessor of it, it is hoped, will find it to be a chart which, under the blessing of the great Head of the Church, may be considerably useful to him in studying the lively oracles.

Many subjects intimately connected with the right understanding of the Scriptures, are not noticed in the fol-

lowing pages: such are geography, oriental customs, offices of men, idolatry, sects, neighbouring nations, and which is a topic of the greatest importance, the Scripture language, both plain, figurative, and symbolical. These, with some other matters, would furnish ample materials for another plain and useful volume for general readers.

In putting before the reader a volume which professes to assist him in studying the Scriptures, let me be permitted most affectionately and seriously to remind him that—"It is the spirit that quickeneth." St. John vi. 63. It is by the Scriptures alone that we can be made "wise unto salvation;" and it becomes us to value them, to search them and to meditate deeply and frequently on their discoveries: but in all our studies and exertions, let us remember, that the true light, the real life, the healing, restoring, purifying, and subliming energy, are from above: and therefore, while we cannot bestow too much of our attention on the Inspired Volume, we cannot be too sincere, earnest, and unremitting in our petitions for the varied influence of that gracious Agent whose office it is to subdue our pride, to dispel our ignorance, and to pour upon our souls, in an effectual manner, the light of "the glorious gospel of the blessed God."

NEWCHURCH in *Winwick*.

1836.

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A CHRONOLOGICAL AND ANALYTICAL VIEW OF THE HOLY BIBLE.

PART I.

THE ANTEDILUVIAN PERIOD.

FROM THE CREATION TO THE DELUGE, B. C. 4004 TO
B. C. 2348: 1656 YEARS. GENESIS, I—VIII.

	Years.	
From the creation to the birth of Seth.....	Gen. v. 3.	130.
From the birth of Seth to the birth of Enos.....	6.	105.
..... Enos	Cainan... 9.	90.
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..... Jared	Enoch.... 18.	162.
..... Enoch	Methuselah 21.	65.
..... Methuselah.....	Lamech.. 25.	187.
..... Lamech.....	Noah..... 28.	182.
..... Noah to the deluge.	Gen. vii. 11.	600.
		<u>1656.</u>

PART II.

THE POSTDILUVIAN PERIOD.

CHAPTER I.

FROM THE DELUGE TO THE SECOND CALL OF ABRAHAM,
B. C. 2348 TO B. C. 1921: 427 YEARS. GEN. IX—XI.

	Years.	
From the deluge to Arphaxad.....	Gen. xi. 10.	2.
From Arphaxad to Salah	12.	35.
From Salah to Eber.....	14.	30.

		Years.
From Eber to Peleg	Gen. xi. 16.	34.
From Peleg to Reu		18. 32.
From Reu to Serug.....		20. 30.
From Serug to Nahor.....		22. 30.
From Nahor to Terah.....		24. 29.
From Terah to Abraham		32. 130.
Till Abraham leaves Ur	xii. 4.	75.
		<u>427.</u>

[Those who suppose Abraham to have been born when Terah was 70, make this period shorter: hence a difference takes place in the following principal dates.

Second call of Abraham, B. C. 1990. Descent into Egypt, B. C. 1775. The Exodus, B. C. 1560. The difference is 70 years; but the inauguration or anointing of Saul is fixed at B. C. 1094. Let it suffice to mention this: our work is not intended to settle such difficulties.]

CHAPTER II.

FROM THE CALL OF ABRAHAM TO THE DESCENT INTO EGYPT, B. C. 1920 TO B. C. 1705: 215 YEARS, GEN. XII—XLVI.

		Years.
From leaving Haran to the birth of Isaac. Gen. xii. 4; xxi. 5.		25.
From the birth of Isaac to the birth of Jacob. xxv. 26.		60.
..... Jacob to the birth of Joseph ^a		91.
..... Joseph to the descent.		39.
		<u>215.</u>

^a Jacob was 130 years old when he went into Egypt, Gen. xlvii. 9. Joseph was then 39, Gen. xli. 46, 47, and xlv. 11: and 130 less 39 leaves 91; the age of Jacob when Joseph was born.

CHAPTER III.

FROM THE DESCENT INTO EGYPT TO THE EXODUS, B. C.
1705 to B. C. 1490: 215 YEARS. GEN. XLVII—L.
EXOD. I—XII.

	Years.
From the descent of Jacob, etc. to his death. Gen. xlvii. 28.	17.
From the death of Jacob to that of Joseph ^b .	54.
From the death of Joseph to the birth of Moses ^c .	64.
From the birth of Moses to the Exodus. Exod. vii. 7.	80.
	215.

CHAPTER IV.

FROM THE EXODUS TO THE ANOINTING OF SAUL, B. C.
1490 TO B. C. 1095: 396 YEARS. EXOD. XIII. TO THE
END OF THE BOOK, LEVIT. NUMBERS, DEUT. JOSHUA,
JUDGES, RUTH, 1 SAM. I—X.

[This period is very intricate. Between the Exodus and the laying of the foundation of Solomon's temple, there was a period (1 Kings, vi. 1.) of 480 years: the particulars mentioned in Scripture must be so adjusted as to make up that number of years.]

	Years.
In the wilderness. Numb. xiii. 34; Deut. ii. 14. (2 and 38)	40.
To the division of Canaan ^d	7.

^b Joseph at the death of Jacob was 39 and 17, or 56 years old; and Joseph at his death was 110; he lived therefore 54 years after his father.

^c The time of the sojourning in Egypt was (Exod. xii. 40.) 430 years. The time from which Abraham left Haran to the death of Joseph (see chap. ii. and iii.) was 215, 17, and 54, or 286 years. But 430 less 286 gives 144 years for the time between the death of Joseph and the Exodus. Again, Moses (Exod. vii. 7.) was 80 years old when he stood before Pharaoh: and 144 less 80 leaves 64 years, the time between the death of Joseph and the birth of Moses.

^d Caleb at the division of Canaan was 85 years old; Josh. xiv. 7, 10:

	Years.
To the death of Joshua, (conjectural).....	Judges, ii. 8. 25.
The Israelites degenerate ^e	11. 24.
Chushan-rishathaim.	iii. 8. 8.
Othniel.....	11. 40.
Eglon.	14. 18.
Ehud ^f	15-30. 80.
Midian.....	vi. 1. 7.
Gideon.	vi.—viii. 40.
Abimelech.	ix. 22. 3.
Tola.....	x. 2. 23.
Jair ^g	3. 22.
Philistines: ended by the battle, 1 Sam. vii.	xiii.—xvi. 40.
From that battle to Saul ^h . 1 Sam. vii. 13; x.	19.
	<u>396.</u>

CHAPTER V.

FROM THE ANOINTING OF SAUL TO THE DIVISION OF THE JEWISH KINGDOM, B. C. 1095 TO B. C. 975: 120 YEARS.

	Years.
Saul. Acts, xiii. 21. 1 Sam. x—xxxii. and 1 Chron. x....	40.
David. 2 Sam. 1 Kings, i. ii. 1 Chron. xi—xxix.....	40.
Solomon. 1 Kings, ii—xi. 2 Chron. i.—ix.....	40.
	<u>120.</u>

but he was 40 when the spies were sent from Kadesh-barnea to search the land, and 38 years were afterwards spent in the wilderness: and 40, 38, and 7 give us 85 years, the age of Caleb.

^e Judges, xvii—xxi. belong to this time of degeneracy.

^f The book of Ruth, and Judges, iv. v. are synchronous with Ehud.

^g Synchronous with Jair are chap. x. 7—18. xi. xii.

^h If we take 40 years in the wilderness, 7 to the division of the land, and 349 under the Judges, and add to these 40 years, the reign of Saul, 40 the reign of David, and 4 of the reign of Solomon, we have 480 years, as stated in 1 Kings, vi. 1. But if we make Acts, xiii. 20. the ground of our calculation, the entrance into Canaan must be dated B. C. 1520, and then the preceding dates, as far as the birth of Terah, B. C. 2126, must be altered. The difference is about 70 years.

[We now give the chronology of Judah and Israel in parallel columns : with the difficulties of the subject we are not concerned : the learned reader may consult the third Appendix of the Rev. E. Greswell's Dissertations, where he will find them examined with the patient industry of an accomplished scholar.]

CHAPTER VI.

FROM THE DIVISION OF THE JEWISH KINGDOM TO THE
CAPTIVITY OF ISRAEL, B. C. 975 TO B. C. 719: 256
YEARS. 1 KINGS, XII—XXII. 2 KINGS, I—XVII.

B.C.	JUDAH.	ISRAEL.
974.	1. Rehoboam. (1 Kings, xii. 1-24; xiv. 25-31; 2 Chron. x-xii.)	1. Jeroboam I. (1 Kings, xii. 25-33; xiii. xiv. 1-20.)
973.	2.	2.
972.	3.	3.
971.	4.	4.
970.	5. Shishak.	5.
969.	6.	6.
968.	7.	7.
967.	8.	8.
966.	9.	9.
965.	10.	10.
964.	11.	11.
963.	12.	12.
962.	13.	13.
961.	14.	14.
960.	15.	15.
959.	16.	16.
958.	17.	17.
957.	1. Abijah. (1 Kings, xv. 1, 8; 2 Ch. xiii.)	18.
956.	2.	19.
955.	3. 1. Asa. (1 Kings, xv. 9-24; 2 Chron. xiv. —xvi.)	20. Jeroboam's son dies.

B.C.	JUDAH.	ISRAEL.
954.	2. Asa.	21. Jeroboam I.
953.	3.	22. 1. Nadab. (1 Kings, xv. 25—28.)
952.	4.	2. 1. Baasha. (1 Kings, xv. 28—34; xvi. 1—7.)
951.	5.	2.
950.	6.	3.
949.	7. Idolatry suppressed.	4.
948.	8.	5.
947.	9.	6.
946.	10.	7.
945.	11.	8.
944.	12.	9.
943.	13.	10.
942.	14.	11.
941.	15. Zerah, the Ethiopian.	12.
940.	16.	13.
939.	17.	14.
938.	18.	15.
937.	19.	16.
936.	20.	17.
935.	21.	18.
934.	22.	19.
933.	23.	20.
932.	24.	21.
931.	25.	22.
930.	26.	23.
929.	27.	24. 1. Elah. (1 Kings, xvi. 8—14.)
928.	28.	2. Zimri, 7 days. 1. Omri and Tibni. (1 Kings, xvi. 15—28.)
927.	29.	2.
926.	30.	3.
925.	31.	4. Omri reigns alone.
924.	32.	5.
923.	33.	6.
922.	34.	7.

B.C.	JUDAH.	ISRAEL.
921.	35. Asa.	8. Omri.
920.	36. League with Ben- hadad.	9.
919.	37.	10.
918.	38.	11.
917.	39. Asa diseased in his feet.	12. 1. Ahab. Elijah prophet. (1 Kings, xvi. 29-34 ; xvii.—xxii. 1—40.)
916.	40.	2.
915.	41.	3.
914.	1. Jehoshaphat. (1 Kings, xxi. 41-50; 2 Chron. xvii.—xx.)	4.
913.	2.	5.
912.	3.	6.
911.	4.	7.
910.	5.	8.
909.	6.	9. 1 Kings, xvii.
908.	7.	10.
907.	8.	11.
906.	9.	12.
905.	10.	13. 1 Kings, xviii.
904.	11.	14.
903.	12.	15.
902.	13.	16.
901.	14.	17.
900.	15.	18. 1 Kings, xx.
899.	16.	19.
898.	17.	20. 1 Kings, xxi.
897.	18. 2 Chron. xviii.	21. 1 Kings, xxii.
896.	19. 2 Chron, xx. 35.	22. 1. Ahaziah. (1 Kings. xxii. 51; 2 Kings, i. 1—18.
895.	20.	2. 1. Jehoram. (2 Kings, iii. ix. 1—29.)
894.	21.	2. (Elisha, prophet ; 2 Kings, ii.—xiii.)
893.	22.	3.
892.	23.	4.

B.C.	JUDAH.	ISRAEL.
891.	24. Jehoshaphat.	5. Jehoram.
890.	25. 1. Jehoram. (2Kings, viii. 16—24; 2 Chron. xxi.)	6.
889.	2.	7.
888.	3.	8.
887.	4.	9.
886.	5.	10.
885.	6.	11.
884.	7.	12.
883.	8. 1. Ahaziah. (2 Kings, viii. 25-29.)	13.
882.	1. Athaliah. (2 Chron. xxii. 1—9.)	1. Jehu. (2 Kings, ix. x.)
881.	2. (2 Kings, xi. 1—3. 2 Chron. xxii, 10-12.)	2.
880.	3.	3.
879.	4.	4.
878.	5.	5.
877.	6.	6.
876.	1. Joash. (2 Kings, xi. 4-21; xii.; 2 Chron. xxiii. xxiv.)	7.
875.	2.	8.
874.	3.	9.
873.	4.	10.
872.	5.	11.
871.	6.	12.
870.	7.	13.
869.	8.	14.
868.	9.	15.
867.	10.	16.
866.	11.	17.
865.	12.	18.
864.	13.	19.
863.	14.	20.
862.	15.	21.
861.	16. Amaziah born.	22.

B.C.	JUDAH.	ISRAEL.
860.	17. Joash.	23. Jehu.
859.	18.	24.
858.	19.	25.
857.	20.	26.
856.	21. Jonah (i.) 856-810. (See the preface to the book of this prophet.)	27.
855.	22.	28.
854.	23.	1. Jehoahaz. (2 Kings, xiii. 1—9.)
853.	24.	2.
852.	25.	3.
851.	26.	4.
850.	27.	5.
849.	28.	6.
848.	29.	7.
847.	30.	8.
846.	31.	9.
845.	32.	10.
844.	33.	11.
843.	34.	12.
842.	35.	13.
841.	36.	14.
840.	37. 2 Chron. xxiv. 15.	15.
839.	38.	16.
838.	39. 2 Chron. xxiv. 20 —22.	17. 1. Jehoash. (2 Kings, xiii. 10—13).
837.	40.	2.
836.	1. Amaziah. (2 Kings, xiv. 1-22; 2 Chron. xxv.)	3.
835.	2.	4.
834.	3.	5. 2 Kings, xiii. 14—21.
833.	4.	6.
832.	5.	7.
831.	6.	8.
830.	7.	9.

B.C.	JUDAH.	ISRAEL.
829.	8. Amaziah.	10. Jehoash.
828.	9.	11.
827.	10.	12.
826.	11.	13.
825.	12.	14.
824.	13. 2 Chron. xxv. 11.	15.
823.	14. 2 Chron. xxv. 23.	16.
822.	15.	17. 1. Jeroboam II. (2 Kings, xiv. 23—29.)
821.	16.	2.
820.	17.	3.
819.	18.	4.
818.	19.	5.
817.	20.	6.
816.	21.	7.
815.	22.	8.
814.	23.	9.
813.	24.	10.
812.	25.	11.
811.	26.	12.
810.	27. Joel, (iv.) between 810—660.	13. Amos, (ii.) between 810— 760.
809.	28.	14. Hosea, (iii.) between 810 —725.
808.	29.	15.
807.	1. Uzziah, or Azariah. (2 Kings, xv. 1—7; 2 Chron. xxvi).	16.
806.	2.	17.
805.	3.	18.
804.	4.	19.
803.	5.	20.
802.	6.	21.
801.	7.	22.
800.	8.	23.
799.	9.	24.
798.	10.	25.
797.	11.	26.

B.C.	JUDAH.	ISRAEL.
796.	12. Uzziah.	27. Jeroboam II.
795.	13.	28.
794.	14.	29.
793.	15.	30.
792.	16.	31.
791.	17.	32.
790.	18.	33.
789.	19.	34.
788.	20.	35.
787.	21.	36.
786.	22.	37.
785.	23.	38.
784.	24.	39.
783.	25.	40.
782.	26.	41.
781.	27.	1. Interregnum.
780.	28.	2.
779.	29.	3.
778.	30.	4.
777.	31.	5.
776.	32.	6.
775.	33.	7.
774.	34.	8.
773.	35.	9.
772.	36.	10.
771.	37.	11.
770.	38.	Zachariah, 6 months. (2 Kings, xv. 8—12.)
769.	39.	Shallum, 1 month. (2 Kings, xv. 13.)
768.	40.	1. Menahem. (2 Kings, xv. 14—22.)
767.	41.	2. (Pul, king of Assyria.)
766.	42.	3.
765.	43.	4.
764.	44.	5.
763.	45.	6.
762.	46. 2 Chron. xxvi. 16-21.	7.

B.C.	JUDAH.	ISRAEL.
761.	47. Uzziah.	8. Menahem.
760.	48.	9.
759.	49. Isaiah, (v.) between 759—710.	10.
758.	50. Micah, (vi.) between 758—699.	1. Pekahiah. (2 Kings, xv. 23—26.)
757.	51.	2.
756.	52.	1. Pekah. (2 Kings, xv. 27-31.
755.	1. Jotham. (2 Kings, xv. 32—38; 2 Chron. xxvii.)	2.
754.	2.	3.
753.	3.	4.
752.	4. (Rezin, king of Syria; 2 Kings, xv. 37.)	5.
751.	5.	6.
750.	6.	7.
749.	7.	8.
748.	8.	9.
747.	9.	10.
746.	10.	11.
745.	11.	12.
744.	12.	13.
743.	13.	14.
742.	14.	15.
741.	15.	16.
740.	16.	17.
739.	1. Ahaz. (2 Kings, xvi ; 2 Chron. xxviii.)	18.
738.	2. (Ahaz invited Tiglath- pileser, king of As- syria, etc.)	19. Two tribes and a half cap- tive ; 1 Chron. v. 23—26.
737.	3.	20.
736.	4.	1. Anarchy.
735.	5.	2.
734.	6.	3.
733.	7.	4.
732.	8.	5.

B.C.	JUDAH.	ISRAEL.
731.	9. Ahaz.	6. Anarchy.
730.	10.	7.
729.	11.	8.
728.	12.	9.
727.	13.	1. Hoshea. (2 Kings, xvii.)
726.	14.	2.
725.	15.	3.
724.	16. 1. Hezekiah. (2 Kings, xviii.—xx; 2 Chron. xxix—xxxii. Is. xxxvi-xxxix.)	4.
723.	2.	5.
722.	3.	6.
721.	4.	7.
720.	5. Nahum (vii.) between 720—698.	8.
719.	6.	9. Samaria taken by Shalmaneser.

CHAPTER VII.

FROM THE CAPTIVITY OF ISRAEL TO THE CAPTIVITY OF JUDAH, B. C. 719, TO B. C. 587: 132 YEARS. 2 KINGS, XVIII—XXV.

B.C.	ISRAEL.	B.C.	ISRAEL.
718.	7. Hezekiah.	708.	17. Hezekiah.
717.	8.	707.	18.
716.	9.	706.	19.
715.	10.	705.	20.
714.	11.	704.	21. Esarhaddon, king of Assyria.
713.	12.		
712.	13.	703.	22.
711.	14. Sennacherib. 2 Kings, xviii. 13.	702.	23.
710.	15. M. Baladan's embassy. 2 Kings, xx.	701.	24.
		700.	25.
709.	16.	699.	26.
		698.	27.

B.C.	JUDAH.	B.C.	JUDAH.
697.	28. Hezekiah.	662.	34. Manasseh.
696.	29.	661.	35.
695.	1. Manasseh. 2 Kings, xxi. 1-18; 2 Chron. xxxiii. 1—20.	660.	36.
694.	2.	659.	37.
693.	3.	658.	38.
692.	4.	657.	39.
691.	5.	656.	40.
690.	6.	655.	41.
689.	7.	654.	42.
688.	8.	653.	43.
687.	9.	652.	44.
686.	10.	651.	45.
685.	11.	650.	46.
684.	12.	649.	47.
683.	13.	648.	48.
682.	14.	647.	49.
681.	15.	646.	50.
680.	16.	645.	51.
679.	17.	644.	52.
678.	18.	643.	53.
677.	19.	642.	54.
676.	20.	641.	55. 1. Amon. (2 Kings, xxi. 19, 26; 2Chron. xxxiii. 21—25.
675.	21. Manasseh captive at Babylon.	640.	1. Josiah. (2 Kings, xxii. —xxiii. 1—30; 2 Chron. xxxiv. xxxv.
674.	22.	639.	2.
673.	23. Restored.	638.	3.
672.	24.	637.	4. Zephaniah, (viii.) be- tween 640 and 609.
671.	25.	636.	5.
670.	26.	635.	6.
669.	27.	634.	7.
668.	28.	633.	8. First reformation, 2 Chron. xxxiv. 3.
667.	29.	632.	9.
666.	30.	631.	10.
665.	31.		
664.	32.		
663.	33.		

B.C.	JUDAH.	B.C.	JUDAH.
630.	11. Josiah.	608.	2. Jehoiakim.
629.	12. Second reformation, 2 Chron. xxxiv. 3. Jeremiah (ix.) be- gins to prophecy. 629—586.	607.	3. Jeremiah xxv. 11. foretells the 70 years' captivity.
628.	13.	606.	4. Nebuchadnezzar. FIRST CAPTIVITY. Daniel, i. The 70 years begin.
627.	14.	605.	5. Daniel (xi.) between 605—534.
626.	15.	604.	6. First year of Nebu- chadnezzar at Ba- bylon.
625.	16.	603.	7.
624.	17.	602.	8. Dan. ii.
623.	18. Third reformation. 2 Kings, xxii. 3, etc.; 2 Chron. xxxiv. 8, etc.	601.	9.
622.	19.	600.	10.
621.	20.	599.	11.
620.	21.	598.	Jehoiachin, 3 months, 10 days. SECOND CAP- TIVITY. Ezekiel. 1. Zedekiah. 2 Kings, xxiv; 8—16. 2 Chron. xxxvi. 9, 10; and 2 Kings, xxiv. 17-20; xxv. 1-7; 2 Chron. xxxvi. 11, 12.
619.	22.	597.	2.
618.	23.	596.	3.
617.	24.	595.	4.
616.	25.	594.	5. Ezekiel's commis- sion. i—vii. (xii.) bet. 595—536.
615.	26.	593.	6. Ezek. viii.—xix.
614.	27.	592.	7. Ezek. xx—xxiii.
613.	28.	591.	8.
612.	29. Habakkuk (x.) be- tween 612 and 598. Nineveh destroyed by the Medes and Babylonians.	590.	9. Ezek. xxiv. xxv.
611.	30.		
610.	31. Megiddo. 2 Kings, xxiii. 29; 2 Chron. xxxv. 22—27.		
609.	Jehoahaz, 3 months. 1. Jehoiakim. 2 Kings, xxiii. 31-34, 35-37; xxiv. 1-6; 2 Chron. xxxvi. 1—3. 4—8.		

B.C.	JUDAH.	B.C.	JUDAH.
589. 10.	Ezek. xxix. 1—16. Obadiah, (xiii.) be- tween 588—583.		three captivities, there were three minor deportations;
588. 11.	THIRD CAPTIVITY: Ze- dekiah's. Ezekiel, xxvi—xxviii. xxx. 20-26 ; xxx-xxxix. —Besides these		Jerem. lii. 28—30 ; in 7th, 18th, and 23rd years of Ne- buchadnezzar.

CHAPTER VIII.

FROM THE CAPTIVITY OF JUDAH TO THE CLOSE OF THE IN-
SPIRED CANON, B. C. 588 TO B. C. 397 : 191 YEARS.
EZRA, NEHEMIAH.

B.C.	JUDAH.	B.C.	JUDAH.
	Gedaliah.	570.	Dan. iv.
587.	Jeremiah in Egypt. xliii. Ezek. xxxii.	569.	Nebuchadnezzar dis- tracted.
586.		568.	
585.	Tyre besieged.	567.	
584.		566.	
583.		565.	
582.		564.	
581.		563.	Nebuchadnezzar restored.
580.		562.	2 Kings, xxv. 27—30 ; Jer. lii. 31—34.
579.		561.	Evilmerodach.
578.		560.	
577.		559.	Cyrus, king of Media and Persia.
576.		558.	
575.		557.	
574.	Ezek. xl—xlviii.	556.	
573.	Tyre taken. Egypt in- vaded.	555.	Belshazzar. Dan. vii.
572.	Ezek. xxix. 17—21 ; xxx. 1—19.	554.	
571.		553.	Dan. viii.

B.C.	JUDAH.	B.C.	JUDAH.
552.			of Persia. Ezra, v. vi.
551.			1—14.
550.		520.	
549.		519.	
548.		518.	Haggai (xiv.) 520—518.
547.		517.	Zechariah (xv.) 520—518.
546.		516.	Temple finished. Ezra,
545.			vi. 15—22.
544.		515.	
543.		514.	
542.		513.	
541.		512.	
540.		511.	
539.		510.	
538.	Darius the Mede. Dan.	509.	
	v. vi. ix. xi.	508.	
537.		507.	
536.	Cyrus sole king. End of	506.	
	70 years. Ezra, i—iii.	505.	
	iv. 1—5.	504.	
535.		503.	
534.	Dan. x.	502.	
533.		501.	
532.		500.	
531.		499.	
530.	Ahasuerus (Cambyses)	498.	
	king of Persia. Ezra,	497.	
	iv. 6—24.	496.	
529.		495.	
528.		494.	
527.		493.	
526.		492.	
525.	Egypt a Persian province.	491.	
524.		490.	
523.		489.	
522.	Artaxerxes (Smerdis) k.	488.	
	of Persia.	487.	
521.	Darius Hystaspes, king	486.	Xerxes k. of Persia.

B.C.	JUDAH.	B.C.	JUDAH.
485.		451.	
484.	Ezek. xxix. 13.	450.	
483.		449.	
482.		448.	
481.		447.	
480.		446.	
479.		445.	
478.		444.	Nehemiah at Jerusalem,
477.			i—xiii. 1—6.
476.		443.	
475.		442.	
474.		441.	
473.		440.	
472.		439.	
471.		438.	
470.		437.	
469.		436.	Malachi, (xvi.) 436-397:
468.			the real date uncertain.
467.		435.	
466.		434.	
465.		433.	Nehemiah in Persia, xiii.
464.	Ahasuerus (Artaxerxes)		6.
	k. of Persia.	432.	
463.		431.	
462.	Esther, i.	430.	
461.		429.	
460.		428.	Nehemiah at Jerusalem,
459.			xiii. 7.
458.	Mission of Ezra. The	427.	
	70 weeks of Daniel be-	426.	
	gin. (See the note at	425.	
	the end.) Ezra, vii—x.	424.	Darius II., (Nothus,) k
457.			of Persia.
456.		423.	
455.		422.	
454.	Haman's plot.	421.	
453.		420.	
452.		419.	

B.C.	JUDAH.	B.C.	JUDAH.
418.		407.	
417.		406.	
416.		405.	
415.		404.	Artaxerxes Mnemon k.
414.			of Persia.
413.		403.	
412.		402.	
411.		401.	
410.		400.	
409.	Nehemiah's last reformation. Here 7 weeks, or 49 years, end.	399.	
		398.	
408.		397.	Malachi, see 436.

NOTE.—The chronology of the remarkable prophecy of Daniel, ix. 25—37, demands particular notice. It is thus stated by the Rev. E. Greswell: Four periods of time are mentioned: 7 weeks, or 49 years; 62 weeks, or 434 years; 1 week, or 7 years; and half a week, or 3 years and a half.

1. From B. C. 458 to B. C. 409 are 7 weeks, or 49 years.
 2. From B. C. 409 to A. D. 26 are 62 weeks, or 434 years.
 3. From A. D. 26 to A. D. 30, the time of our Lord's ministry, is half a week, or 3 years and a half. 4. From A. D. 30 to A. D. 37, that is, from the crucifixion of our Lord to the time when the gospel was preached to the Samaritans, is 1 week, or 7 years.

From the arrival of Ezra at Jerusalem, B. C. 458, to the beginning of the ministry of the Baptist, A. D. 26, there were 7 and 62 weeks; that is, 483 years. Again, if we take B. C. 409 for a commencement, the same number, 69 weeks, or 483 years, will end A. D. 75, when the desolation was complete, and a final stop was put to the calamities of the Jewish war.

CHAPTER IX.

FROM THE CLOSE OF THE INSPIRED CANON TO THE CHRISTIAN ERA, B. C. 397 to A. D. 1: 396 YEARS. APOCRYPHA, JOSEPHUS, PAGAN HISTORIANS.

The Jews, after the return from the Captivity to their entire overthrow as a nation, were,

- I. Under the Persian supremacy, B. C. 536 to B. C. 323. The country was under the dominion of the satraps of Syria; but the high priests gradually became its virtual rulers.
- II. Under the Ptolemies and the Seleucidæ, or the kings of Egypt and of Syria, B. C. 323 to B. C. 167.
- III. Under the Maccabees, or Mattathias and his descendants, B. C. 167 to B. C. 39.
- IV. Under the Romans, B. C. 39 to A. D. 70.

PART III.

THE CHRISTIAN ERA.

CHAPTER I.

THE APOSTOLICAL AGE, A. D. 1 to A. D. 100.

B.C.

6. Vision of the angel to Zachariah, St. Luke, i. 11.
5. Edict of Augustus. Birth of John Baptist.
4. BIRTH OF CHRIST. Circumcision. Presentation in the Temple. Arrival of the Magi. Flight into Egypt.
3. Death of Herod : return from Egypt.
- 2.
- 1.

A.D.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
8. Christ in the Temple, in his twelfth year ; St. Luke, ii. 41, etc.
- 9.
- 10.
- 11.
12. Association of Tiberius in the Government.
- 13.
14. Tiberius, emperor.
- 15.
- 16.
- 17.
- 18.

A.D.

19.

20.

21.

22.

23.

24.

25.

26. John's ministry begins: October. Pilate procurator St. Luke, iii.
27. Baptism of Jesus Christ: January iii. 21.
 Beginning of his ministry. April. In Judea..... St. John, ii.
 First passover ii. 13.
 Christ at Sychar. May iv. 5.
 Imprisonment of John. May..... St. Matt. xiv. 3.
 Here Christ begins his ministry in Galilee iv. 12.
 First feast of Pentecost. May.
 Call of four disciples. June iv. 18.
 Beginning of the ministry at Capernaum. June St. Mark, i. 21.
 First circuit of Galilee. June St. Matt. iv. 23-25.
 First feast of Tabernacles. October.
 First feast of Dedication. December.
28. Miracle at the pool of Bethesda. March St. John, v.
 Second Passover. March v. 1.
 Second feast of Pentecost. May.
 Ordination of the Twelve St. Mark, iii. 13.
 Second general circuit of Galilee St. Luke, viii. 1-3.
 Second feast of Tabernacles. September.
 Death of the Baptist. 18 months in prison..... St. Mark, vi. 14.
 Third general circuit of Galilee St. Matt. ix. 35.
 Second feast of Dedication. December
29. Mission of the Twelve. February. Absent one or two months x.
 First miracle of feeding, etc. April..... xiv. 13.
 Synagogue at Capernaum. April St. John, vi. 25.

A.D.

29. Third Passover. April. Christ at Capernaum St. John, vi. 4, etc.
29. Confession of Peter. May St. Matt. xvi. 13.
- Transfiguration. May xvii. 1.
- Third feast of Pentecost. June.
- Third feast of Tabernacles. October ... St. John, vii. 2.
- Christ at the feast 10.
- Miracle on the blind man ix. x. 1-21.
- Third feast of Dedication. December ... x. 22.
30. Lazarus raised. Retreat to Ephraim.
- January xi.
- Return to Capernaum. Mission of the 70.
- February St. Luke, ix. 51. x.
- Fourth general circuit of Galilee. March x. 38.
- Passage through Jericho. March..... xviii. 35.
- Arrival at Bethany. March St. John, xii. 1.
- Unction at Bethany. March xii. 3-8.
- Procession to the Temple. April..... St. Matt. xxi. 1.
- Second cleansing of the Temple 12.
- Fourth Passover. Passion of our Lord xxvi. xxvii.
- Resurrection, Ascension St. Mark, xvi.
- Effusion of the Holy Ghost. May Acts, ii.
- 31.
32. Council of Gamaliel v. 34.
- 33.
- 34.
- 35.
36. Pilate deposed.
37. Caligula, emperor.
- Appointment of Deacons. March vi.
- Martyrdom of Stephen. May vii.
- Dispensation of the Gospel to the Samaritans viii.
- Conversion of the Ethiopian eunuch ... viii.
- Dispensation of the Gospel to native Jews out of Judea xi. 19.
37. Conversion of St. Paul ix.

A.D.

38. Return to Damascus from Arabia : commencement of his ministry. April ...	Acts, ix.	
Beginning of the 14 years. Gal. ii. 1.		
39.		
40. The churches enjoy rest.....	ix.	31.
41. Claudius, emperor.		
First visit of St. Paul to Jerusalem. April	ix.	26.
The rapture. 2 Cor. xii. 2.		
Departure of St. Paul to Tarsus	ix.	30.
Conversion of Cornelius	x.	xi.
Mission of Barnabas to Antioch	xi.	22.
Arrival of St. Paul at Antioch	xi.	26.
42. James, the first bishop of Jerusalem.		
Departure of the Apostles from Judea.		
Prediction of the famine by Agabus ...	xi.	27.
43. Death of James	xii.	2.
Imprisonment of St. Peter. April	xii.	4.
Second visit of St. Paul to Jerusalem ...	xi.	30.
Return of Paul and Barnabus to Antioch	xii.	25.
Death of Herod Agrippa	xii.	20.
44. First mission of Paul and Barnabus to the		
Gentiles. May	xiii.	4.
45. Return to Antioch in Pisidia	xiv.	21.
46.		
47.		
48. Council at Jerusalem. St. Paul's third		
visit. verse 2	xv.	
49. Second circuit of St. Paul. May.....	xv.	36.
First visit to Galatia.....	xvi.	6.
50. Arrival of St. Paul at Athens	xvii.	
First visit of St. Paul to Corinth. Spring	xviii.	
(First and Second Epistle to the Thes-		
salonians)	Corinth.	
51. Gallio, proconsul of Achaia	xviii.	12.
52. First visit of St. Paul to Ephesus. Winter.	xviii.	19.
Fourth visit of St. Paul to Jerusalem.		
April. Close of 14 years. Gal. ii. 1.	xviii.	22.
Third circuit of St. Paul : at Antioch. Gal. ii. 14.		23.

A.D.

52. Preaching of Apollos at Ephesus and
 Corinth Acts, xviii. 24, etc. xix. 1.
53. St. Paul's residence at Ephesus begins... Acts, xix.
54. Nero, emperor
55. Mission of Timothy and Erastus to Ma-
 cedonia xix. 22.
 Departure of St. Paul from Ephesus ... xx. 1.
 Circuit of Macedonia..... xx.
 [Gospel of St. Matthew.....Rome.
 Gospel of St. MarkRome.
 First CorinthiansEphesus.
 Second Corinthians.....Macedonia.
 Epistle to the Galatians. Macedonia.]
56. St. Paul's second visit to Corinth. Win-
 ter xx. 2.
 . [Epistle to the Romans. Cenchreæ.]
 Departure of St. Paul from Philippi.
 March xx. 6.
 St. Paul's fifth visit to Jerusalem..... xxi. 15.
 Trial before Felix. May..... xxiii. xxiv.
- 57.
58. Mission of St. Paul to Rome..... xxv.—xxvii.
 Shipwreck at Malta xxviii.
59. Arrival at Rome. (Here the Acts of the
 Apostles ends.) xxviii.
 [First Epistle of St. Peter. Babylon.
60. Gospel of St. Luke. Rome.
 Acts of the Apostles. Rome.
 Epistles to the Ephesians, Colossians, Philemon, Phi-
 lippians. Rome.]
 Arrival of Timothy and Epaphroditus.
61. Liberation of St. Paul. Visit to Spain. Spring.
62. Martyrdom of James the Just.
63. Return of St. Paul from Spain.
 [Epistle to the Hebrews. Italy. Spring.]
64. Circuit of Crete. (The first Persecution.)
 [Epistle to Titus. Macedonia.] Summer.
65. Wintering of St. Paul at Nicopolis in Epirus.

A.D.

65. Circuit of Dalmatia,
 [First Epistle to Timothy. . Nicopolis.
 Second Epistle of St. Peter. Rome.]
 Martyrdom of St. Peter at Rome.
66. Second arrival of St. Paul at Rome.
 [Second Epistle to Timothy. Rome.]
 Martyrdom of St. Paul at Rome.
 Beginning of the Jewish war.
- 67.
68. Galba, emperor.
69. Vespasian, emperor.
70. Destruction of Jerusalem by Titus, Vespasian's son.
- 73.
- 74.
75. Suppression of the temple of Onias in Egypt.
79. Titus, emperor.
81. Domitian, emperor.
96. Nerva, emperor. (The second Persecution, A. D. 95.)
98. Trajan, emperor to A. D. 117.
101. [Gospel of St. John. Ephesus.]
107. Death of Simon the Canaanite. (Third Persecution.)
116. Martyrdom of Simeon, Bishop of Jerusalem.

[The Christian era, from the Apostolic age to the present time, may be divided in the following manner.]

CHAPTER II.

TO CONSTANTINE, A. D. 100 TO A. D. 313 : 213 YEARS.

CHAPTER III.

TO MOHAMMED, A. D. 313 TO A. D. 622 : 309 YEARS.

CHAPTER IV.

TO CHARLEMAGNE, A. D. 622 TO A. D. 800 : 178 YEARS.

CHAPTER V.

TO THE CRUSADES, A. D. 800 TO A. D. 1096 : 296 YEARS.

CHAPTER VI.

TO THE DISCOVERY OF PRINTING, A. D. 1096 TO
A. D. 1441 : 345 YEARS.

CHAPTER VII.

TO THE REFORMATION, A. D. 1441 TO A. D. 1517 : 76
YEARS.

CHAPTER VIII.

TO THE AMERICAN WAR, A. D. 1517 TO A. D. 1776 :
259 YEARS.

CHAPTER IX.

TO THE PRESENT TIME, A. D. 1776 TO A. D. 1835 : 59
YEARS.

THE IDENTITY OF THE DIVINE DISPENSATIONS.

It is of great importance to have a right view of the unity or identity of revelation; that is, of the discoveries which God has made of his will to us. We commonly speak of the different dispensations of God; but these are, in fact, only progressive developments of one glorious and gracious counsel of redeeming love, mercy, and power: and consequently whatever part of the Bible we investigate, we study what relates to one and the same great subject. There are not several religions in the Bible: there is only one: but it pleased God to communicate his gracious purposes towards mankind in different portions, in different manners, and at different times, and with different degrees of clearness or obscurity, until the promised Deliverer appeared in our nature, Heb. i. 1.—Let us here take a cursory view of the subject.

After the works of Creation were completed, Man was made on the sixth day. If we ask, What was his nature? What was his state? these questions may be answered by referring to Gen. i. 27, and ii. 16, 17.

Man fell from his state of innocence and happiness, Gen. iii. 1—8; and thus became subject to Death; by which term we understand all the evil, natural and moral, under which we labour. Man became by the fall corrupt and mortal, alienated from God, a lost creature.

But mercy was extended to fallen man. A peculiar dispensation, a restoring provision, corresponding with the perfections of God and the exigencies of man, was announced in paradise: Gen. iii. 14, 15; Rom. v. 12 and 21. A Deliverer was explicitly promised, but yet in

obscure terms. The star of promise was mercifully fixed in those heavens which sin had covered with darkness; a brilliant point amidst surrounding gloom, shining in celestial radiance, and animating the souls of believing mortals.

Such being the moral position of things on the fall, let us glance at the history of religion during 4000 years; for thus we shall see both the identity of the several discoveries, and the additional light which they progressively communicated.

I. FROM THE FALL TO THE DELUGE, 1656 YEARS.

GEN. I—VIII.

The Antediluvians had the promise of a future Deliverer, Gen. iii. 15. They had religious ordinances—the Sabbath, which we must regard as a divine appointment from the Creation, Gen. ii. 1—3, of universal and perpetual obligation—and Sacrifice, which we consider to have been divinely appointed immediately after the fall, Gen. iii. 21, iv. 3, 4. We may also infer from Gen. vi. 3, that the Holy Spirit acted in those times as a Sanctifier. Concise as the sacred history of this long period is, we know, Gen. vi. 2, 4, that pious men existed in it, who are called “the sons of God:” and particular mention is made of the piety of Enoch, Gen. v. 24; but evidently sin prevailed (Gen. vi. 5, 6,) in an awful manner. During this period, therefore, we view the light of revelation as shining with a feeble lustre, and continually becoming more limited in its influence, Gen. vii. 1. The prince of darkness was permitted to gain a frightful ascendancy, and the faithful servants of God were few.

II. FROM THE DELUGE TO THE CALL OF ABRAHAM:

427 YEARS. GEN. VIII—XI.

In the preceding period the sacred historian rapidly conducts us down the stream of time from Adam to Noah in the line of Seth, and in this second period we are

conducted in like manner from Noah to Abraham (Gen. xi.) in the line of Shem. The original covenant was renewed (Gen. vi. 18.) with Noah, and some peculiar blessings (Gen. viii. 21, 22.) of a temporal nature were intimated: but it would not be easy to discover that any light of a religious nature was added during this period to that which had been enjoyed by the antediluvians. The promise vouchsafed in paradise, and the ordinances which had been instituted there, appear to have been the guide and support of mankind during more than 2000 years; that is, during more than half of the time between the Creation and the Incarnation of our Lord.

III. FROM THE CALL OF ABRAHAM TO THE GIVING OF THE LAW: 430 YEARS. GEN. XII—L., EXOD. I—XIX.

After the lapse of about 430 years from the deluge, men seem to have sunk almost universally into idolatry. But God remembered the original promise in paradise; and, proceeding gradually to the fulfilment of it, he called Abraham to leave his idolatrous kindred, and to be a worshipper of him in a distant land. An encouraging promise was given to the patriarch, in which the original promise was in fact repeated, Gen. xii. 2, 3. But it must be observed that the promise made to Abraham was twofold—temporal and spiritual; the temporal part of it primarily relating to the land of Canaan, and to a numerous posterity; and the spiritual part of it being, as just remarked, a repetition of the promise given to our first parents in Eden. This was not a new promise: it only showed that “the Seed of the woman,” or the Redeemer so designated, should, as to the flesh, spring from him. This promise was repeated several times to Abraham, Gen. xv. 4—6, xvii. 4—8, xxii. 16—18. After his death it was renewed to Isaac, Gen. xxvi. 2—5; and after the death of Isaac it was renewed to Jacob, Gen. xxviii. 13—15.

Here it may be asked, What additional light as to sacred matters, was granted during this concluding portion of the patriarchal period? If we could here enter into the subject, we should be inclined to maintain, that during this period much clearer knowledge of divine things was granted to the pious than had been granted at any former period. The Sabbath and Sacrifice remained as before. To the ceremonial part of religion a significant rite was added; for "Abraham received the sign of circumcision, (Gen. xvii. 11, etc.) a seal of the righteousness of the faith which he had, yet being uncircumcised," Rom. iv. 11. It was now also known that the promised Deliverer was to descend from Abraham, and from one family of the numerous offspring of his grandson Jacob, namely from Judah, Gen. xlix. 10. Our blessed Lord asserts, St. John, viii. 56, that Abraham "saw his day, and was glad."—If we admit, which is probably the truth, that Job flourished during this period, we are able to form from his book a satisfactory view of the religion which prevailed among the faithful of those days. To prevent repetition, we refer the reader to the preface prefixed to our analysis of that book: let it suffice to observe here, that we are authorised to say that the pious of those times looked to the Redeemer, had just views of fallen man, lived in the fear and love of God, cultivated holiness and integrity, and anticipated the resurrection and final recompense.—On the whole, in studying the lives of the last series of the patriarchs, we seem compelled to acknowledge, that the star of promise shone with a more defined appearance, with a brighter beam, and with more powerful influence.

IV. FROM THE GIVING OF THE LAW TO THE REIGN OF DAVID: 444 YEARS. EXOD. XX—2 SAM. V.

The patriarchal dispensation, as it is called, prevailed during somewhat more than 2500 years, from Adam to Moses: Judaism, therefore, existed during about 1500

years, from Moses to the first advent of Christ. But what was Judaism? Was it a new religion? Certainly it was not. Judaism was substantially the very same as Patriarchism: it was the same as it in its doctrines, principles, and moral precepts: but it added to the patriarchal religion a system, so to speak, of rites and ordinances, which were a shadow of good things then future. Judaism comprehended an ecclesiastical, civil, and moral code, suited for the regulation of a people who were to be kept separate from the nations, as the depositaries of divine truth. Of the civil code we need not speak at present: and we pass over also the moral code, only observing, that this, under all dispensations, must be the same, since moral rectitude is the same in all places and through all ages. As to the ecclesiastical code, it had not the simplicity of the patriarchal religion: on the contrary, it was exceedingly complex, having a multitude of sacrifices—various ablutions—sacred places, persons, and times, and many other ordinances. But as Patriarchism was the Gospel in the form of a promise, and of a few rites, so was Judaism the Gospel in the form of the same promise, and of multifarious types and shadows, all of which presignified, in some respect or other, the Seed of the woman, the promised Redeemer, in his person, work, and offices.

Moses expressly predicted a future prophet, Deut. xviii. 18; and he unfolded in an explicit manner, as we see in the first part of Deuteronomy, the spiritual and practical nature of religion. From his days to those of David, that is, during a period of about 400 years, we have no ground for supposing that any additional light was poured on religious subjects. But the question to be answered, is—What light did the Mosaic dispensation shed on sacred subjects which Patriarchism had not shed upon them? We would say, The light under each dispensation was the same, but that under the Mosaic dispensation was, if we may speak so, more intense, deep, and emphatic. What is said of God, Exod. iii. 14, 15; vi. 3;

and xxxix. 6, 7, will illustrate our meaning. Then we might ask, Was not a strong sense of sin and of its demerit, as well as a clear view of the means of pardon, produced and maintained in the mind of the thoughtful and pious Jew by the animal sacrifices which were continually offered on the altar? Was he not also emphatically taught the polluting nature of moral evil, and the absolute need of moral purity, by the various ablutions and ceremonial observances which incessantly demanded his attention? We have here abundant light, and it is true that we have here abundant darkness: but yet we find a manifest progress in revelation; and if its sublime doctrines were not much more fully developed by express words, nevertheless they were exhibited, for the investigation of the serious and reflecting mind, in a system of the most expressive symbols.

V. FROM DAVID TO THE BABYLONISH CAPTIVITY:
460 YEARS.

Here we have 2 Sam. v. to the end of the book, the first and second books of Kings, the greater part^d of the Psalms, the writings of Solomon, Isaiah, Jeremiah, a part of Ezekiel, and several of the minor prophets. David, a type and progenitor of the Messiah, unfolded the spirituality of religion, and described, by the inspiration of the Holy Spirit, the person and character of the suffering and triumphant Saviour. Isaiah prophesied about 250 years after David; and he, from the distinct predictions which he gave of our Lord and of the Church, has been justly called—the evangelical prophet. As to the devout readers of the Psalms and of the Prophets, it is clear that their attention must have been strongly directed to the Messiah as being some glorious personage. The carnal Jew might look to temporal things: this, we know, was the case: but the spiritual Jew, we apprehend, would dwell on the promised Deliverer as one who, whatever he might be in

temporal respects, was to be a spiritual Benefactor. However this might be, it is undeniable that during this period there was much additional light granted to the Jews, so that now the eastern skies were richly adorned with the splendid beams of the approaching sun.

VI. FROM THE CAPTIVITY TO MALACHI : 191 YEARS.

Here we have a part of Ezekiel, the greater part of Daniel, and the prophets Haggai, Zechariah, and Malachi. These predicted the advent of the Messiah; and Daniel specified the time of that advent. As the sacred volume of the Hebrew Scriptures reveals in its commencement a Deliverer, so it concludes with an express declaration of his speedy appearance.

VII. FROM MALACHI TO CHRIST : 396 YEARS.

This may be called the period of Expectation. No additional light was given: the voice of prophecy was silent: the sacred canon of the Old Testament was closed. This period was to the Jews, in a national view, a time of change, war, and trouble. What they might have known from their Scriptures, if they had duly improved their blessings, and what they did really know from them, are different points: but this is not the place to discuss them. It is painful to consider that religion, in all its dispensations, Patriarchal, Jewish, and Christian, has been lamentably abused. Some devout Jews, it is true, waited during this period for "the Consolation of Israel;" but a slight reflection on the Jewish character, as it may be clearly seen in the Gospels, will fully convince us that religion was generally in a low condition: formality and scepticism prevailed to a wide extent.

VIII. THE APOSTOLICAL PERIOD : 100 YEARS.

The fullness of time came; and the promised Redeemer was seen upon earth—a babe in Bethlehem—a teacher in

Galilee and in Jerusalem—a sacrifice for sin on Calvary—and an ascending Lord on Olivet. The Holy Spirit descended at the appointed time according to his promise: the minds of the Apostles were enlightened: their prejudices were overcome: they faithfully executed the divine commission of preaching the gospel: the unbelieving Jews were rejected: the Gentiles were called into the Church: and before the expiration of a hundred years, the gospel was published more or less in almost every part of the then known world. The promise which had been given to Abraham, that in him “all the families of the earth should be blessed,” was in part fulfilled; and the long and dismal night of pagan darkness was succeeded by the celestial day of evangelical light, glory, and blessedness.

Thus by a slight survey of revelation, we see the identity of the divine dispensations. We behold, with anxious delight the progressive development of God’s purpose, from the existence of a single star in the moral heavens, until those heavens were adorned with splendid constellations. At length we contemplate a glorious dawn—the rich lustre of the coming sun decorating the clouds of the morning with splendid and delightful hues. Then the Sun of righteousness himself comes forth with healing in his wings, filling every humble heart with joy through his loveliness, and with awe through his majesty. Religion, therefore, is one and the same thing through all ages; and its great and specific object is—the discovery of the Redeemer. The doctrines, spirit, and laws of revelation have been precisely the same in every stage of sacred development: all the difference or variety which marks it is—the modes of representation, and degrees of clearness or obscurity. We have, indeed, abundant reason to be thankful for the privileges which we enjoy: for we are not in the dim twilight of Patriarchism, or in the misty and cloudy morning of Judaism, but we are surrounded with the effulgent light of the Gospel. Our

privileges are great: and proportionably great, be it remembered, is our responsibility to the Giver of them. We may rejoice; and we ought to rejoice: but if we feel rightly, we shall rejoice with trembling—knowing that where much has been given, much also will be required.

A plain and solid notion of the identity of religion is, we apprehend, essential to the right interpretation of Scripture; as is also such a notion of the progressive discoveries of revelation. We must not indulge our fancy, and assert what we cannot prove. The great principles of religion and moral duty, as faith, fear, and love with respect to God, justice and benevolence with respect to man, and sobriety and purity with respect to ourselves as individuals, run as golden threads through all the parts of the one gracious and glorious dispensation of God. But the measures of knowledge which men enjoyed at different periods were various. Wide indeed must have been the difference between the views of an antediluvian patriarch and those of a Jew who lived at the close of the prophetic period: and the views of the latter must have been dim when compared with those which it is the privilege of the Christian to enjoy; and yet, to whatever part of the divine dispensation we look, we must acknowledge that “there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him;” “there is one body, and one Spirit;” “One Lord, one faith, one baptism.”

ON THE DIVISION OF THE BIBLE.

The Bible is naturally divided into two parts—the Old Testament, or Hebrew Scriptures—and the New Testament or Greek Scriptures. On the division of the New Testament we shall speak when we come to the examination of it. As to the division of the Old Testament, we shall adopt that which has been marked out by the Latin doctors, and which, as Leusden justly observes, agrees best with the materials of which the Hebrew volume is composed, and requires no defence or recommendation.

- I. The Pentateuch, or Law; that is, The five books of Moses.
- II. The Historical books; these are twelve, beginning with Joshua, and ending with Esther.
- III. The Poetical books; these are five, beginning with Job, and ending with the Song of Solomon.
- IV. The prophetical books; these are seventeen, five greater prophets, and twelve minor prophets.

The importance that we attach to this division, as intimately connected with the right understanding of the Scriptures, will be seen by the observations which are advanced in the following article.

ON THE STYLE AND COMPOSITION OF THE BIBLE.

If we view the Bible as a document consisting of several parts, written by separate individuals, and in different ages, and which is to be read and interpreted according to the acknowledged laws of language, it must be a matter

of considerable moment—to consider rightly the materials of which the document is composed, and the styles in which its various subjects are treated. Dissimilar subjects require dissimilar styles. If we describe a character, or record an event; that is, if we write history:—or if we embellish truth with the inventions and colours of imagination, and infuse into our pages the glowing fervour of the heart; that is, if we write poetry;—or again, if we advance moral truth for the information of the mind and the regulation of the conduct, in which we may be plain and diffuse, or more obscure and sententious:—or lastly, if we freely communicate our thoughts to any person or persons in the form of a direct address, that is, if we write an epistle or letter; it is evident that in each case we shall use a distinct style, which may be more or less perfect according to our judgment and taste, but which will be produced, in fact, by the subject on which our minds are employed.

In the Old Testament we have history, poetry, didactic writing, and prophecy; and in the New Testament we have, in addition to history, epistles or letters, of which some approach nearer to epistles, and some to formal treatises or discussions of subjects. Each of these subjects require, in the nature of things, a peculiar and appropriate style: for history written as poetry would be turgid and preposterous; poetry written as history would be cold and flat, and could have nothing of poetry but the mere mechanism: letters too, remote from history and poetry, admit of a greater variety of style, from the most dignified to the most easy and familiar. The style of prophecy may be various, as it is written either in prose or verse, or as it relates to what is awful or delightful; but we expect to find in prophecy elevation and dignity; so that, if it be in prose, it shall be in elevated prose; and if it be in verse, the verse shall have peculiar majesty and grandeur. If we examine the Scriptures, we shall find that such is generally the case.

With respect to didactic writing, the Scriptures can scarcely be said to furnish us with any specimens of that calm, even, and continued discussion of subjects which we call classical writing. The exhortations of Moses rise to the elevation of poetry; Solomon adopted the sententious style; the admonitions, warnings, and encouragements of the prophets are conveyed in almost every strain of poetry; and our blessed Lord seems to have preferred parable and the sententious mode of conveying instruction. Hence we look in vain in the Bible for those harmonious sentences and elaborate paragraphs, which are so pleasing to us as scholars. But here we may form our idea of the Bible—It is a book of discovery—of truths—principles—rules—examples—but not of diffuse statement, or prolix dissertation.

The Pentateuch and twelve following Historical books of the Old Testament, with the four Gospels and the Acts in the New Testament, are written in prose: but some splendid pieces of poetry are found in the books of Moses; a few pieces also are found in the historical books; and the song of Mary, the prophecy of Zacharias, and the thanksgiving of Simeon in the first and second chapters of St. Luke's Gospel, are beautiful specimens of sacred poetry.

The poetical books were mentioned in the preceding article: but with respect to Ecclesiastes, it may be doubted what the precise nature of its composition is: by some biblical scholars it is accounted poetry, and by others prose.

The prophetic books of the Old Testament are partly poetry, and partly prose: the greater part of them is poetry. Revelation, the prophetic book of the New Testament, is in prose.—The Epistles of the New Testament are prose.

In such a variety of materials we may expect to find a great variety of styles. It would be difficult to mention any sort of style of which we do not find specimens in the

Bible, excepting comic and philosophic writing ; for as to these, it may be observed, the sacred books have nothing to do with wit or ridicule, or with abstract speculation. We are not going to institute a comparison between the style of the Bible and that of human compositions: we would merely say—that subjects are treated in the Bible in an appropriate style. The style of the Bible is, indeed, all its own ; similar in a degree to the style of human authors: for it was written by men who were allowed, in the composition of it, to exhibit their peculiar talents and cast of mind ; and yet different from the style of human authors, since the writers were under the influence of divine inspiration. The biblical style is, if we may speak so, the style of God ; stamped with a majesty, simplicity, and beauty which all must feel and admire, but which the most accomplished human genius can never equal.

1. The prominent characteristics of the biblical style in the historical books, are simplicity and dignity. We often find repetition : but yet the sacred narratives are rapid and concise : they are chiefly outlines or sketches of character, of interesting incidents, abounding with noble expressions, deep thoughts, and exquisite touches. “The whole of Scripture history” (says Gerard, *Institutes*, p. 114.) “is carried on in a dramatic manner, introducing persons as speaking and conferring ; which has great simplicity, and a great effect in expressing sentiments, suited to particular characters, whether good or bad.” The classic style implies a flow of thought expressed in a regular continuity of harmonious and graceful diction. The biblical style, as compared with this, may be called sententious. The Scripture history is, in fact, a peculiar sort of writing, partly biography, partly annals. It presents us with a series of historical pictures, both domestic and national. Events are recorded ; but they always stand connected with moral elements and attributes. Here, in short, we see the ways of God in his providence and moral government ; and here we see the ways of man.

Almost every page leads us to examine a moral picture—a human being. The language is simple, natural, terse, select: the sentences are generally short.

2. "The Hebrew poetry" (to quote Gerard, *Institutes*, 115, 116.) "is remarkable for conciseness; the sentences are short; no superfluous words. It is highly figurative, and abounds with the noblest and most beautiful metaphors and comparisons, derived from a variety of sources; prosopopeias; bold transitions; abrupt change of persons; and, in general, all the acknowledged ornaments of discourse. The Bible exhibits specimens of almost all kinds of poetry; agreeing in the same general features, but with differences suitable to the peculiar nature of each; didactic in the Proverbs, Ecclesiastes, and many of the Psalms; elegiac in Jeremiah's Lamentations, and several lesser pieces: pastoral, in Solomon's Song; and Lyric, in hymns, as most of the Psalms, and several interspersed both in the historical and prophetic books; besides Job, the nature of which is disputed." For further observations on Hebrew poetry, we refer to our remarks prefixed to the poetical books of Scripture.

3. As to the prophetic books, the greater part of those of the Old Testament are written in poetry. In these books, as indeed in all others, it is evident that ample scope was given to the respective writers for the full display of their peculiar natural genius. Hence Isaiah is splendid and sublime, Jeremiah plaintive, Ezekiel vehement; and so of the rest. We find in the prophets that elevation and solemnity, that animation and earnestness, which might be expected in men who were favoured with visions of future events and of future ages, and who saw the stupendous measures of God as none but prophets under the influence of inspiration could see them. While sublimity marks their predictions, a noble tone and air is given to the pious and moral instructions which they advance. They abound with strong and bold figures, and with abrupt transitions from temporal to spiritual things,

from the present to the future, and from one train of thought to another. Hence, we may observe, arises much of the difficulty of reading them with a right understanding of them. In some cases the transitions are of such a nature that we cannot discover the real order of the prophecy: a circumstance which ought to make us frequently hesitate to advance positive conclusions as unquestionable interpretations. They frequently exhibit three characters at the same time—that of the prophet, of the poet, and of the religious instructor. To be read with much benefit, they must be read with much thought, and with a proper consideration of the nature of the prophetic writings.

4. The Epistles belong to the New Testament: and these exhibit a considerable variety of style, the writers changing it not only in different Epistles, but in the same Epistle, with admirable felicity, as the subjects which they treated excited different trains of thought, and as the persons to whom they wrote were to be instructed, censured, warned, or comforted. In the Epistles we find the argumentative, the sublime, the keen, and the affectionate mode of writing, with rapid, but yet natural and graceful, transitions from one to the other.

There remains one important topic, as to the biblical style, to which we must briefly advert: but in speaking of it we gladly avail ourselves of the statement of one who had closely studied, and who well understood the subject; the Rev. W. Jones on the Figurative Language, etc.

“From the difficulty we are under of comprehending such things as are above natural reason, the Manner of Scripture is as extraordinary as its Matter: and it must be so from the necessity of the case. Of all the objects of sense we have ideas, and our minds and memories are stored with them. But of invisible things we have no ideas till they are pointed out to us by revelation: and as we cannot know them immediately, such as they are in themselves, after the manner in which we know sensible objects, they must be communicated to us by the media-

tion of such things as we already comprehend. For this reason, the Scripture is found to have a language of its own, which doth not consist of Words, but of Signs or Figures taken from visible things. It could not otherwise treat of God, who is a Spirit, and of the spirit of man, and of a spiritual world; which no words can describe. Words are the arbitrary signs of natural things: but the language of revelation goes a step farther, and uses some Things as the signs of other Things; in consequence of which, the world which we now see becomes a sort of commentary on the word of God, and explains the world in which we believe.

“It being then the professed design of the Scripture to teach us such things as we neither see nor know of ourselves, its Style and Manner must be such as are no where else to be found. It must abound with figurative expressions; it cannot proceed without them: and if we descend to an actual examination of particulars, we find it assisting and leading our faculties forward, by an application of all visible objects to a figurative use; from the glorious orb which shines in the firmament, to a grain of seed which is buried in the earth.”

These remarks apply to the whole volume of Scripture, but more especially to the last four books of the Pentateuch, to the Prophetical books, and to the Parables and Discourses of our Lord. Hence, always remembering the spritual nature and design of religion, we must endeavour to ascertain the spritual instruction which is intended to be conveyed to us by sensible or material images; for, and the distinction is of great importance, the sensible images used in Scripture, are not always used merely to adorn truth, as in the case of mere poetry, but with the express design of conveying truth.

If, then, we view the Bible as a book written in prose and verse, it may be remarked, that unrivalled majesty and dignity belong to the whole, while simplicity is the prominent feature in its prose, and its poetry shines in all

the varied beauty of figurative diction, and breathes a sprit of celestial life and energy. In reading the historical and didactic parts of Scripture, we must make proper reflections on events, on characters, and on religious and moral positions. In reading the poetical and prophetic parts of it, we must attend to figurative diction of every sort, and seek the high and holy truth, the light and alimment of the soul, which lies beneath the splendid veil.

What has been thus briefly advanced in this article, is sufficient to show, it may be presumed, that the Bible, to be read wisely, must be read with a due recollection of its composition and style. History is to be examined as history, poetry as poetry, and so of the rest. Figures, of whatever description they may be, are to be properly considered; one idea always prevailing in the mind—that the Bible is a revelation of spiritual things by material imagery, making us acquainted with things which are not seen by the aid of things which are seen.

RULES FOR READING THE BIBLE.

I. RULES OF INTERPRETATION.

1. Put yourself, as it were, in the times, places, and circumstances of the sacred writers.

2. Form as correct a view as you can of the Geography of Scripture; of the simplicity of ancient manners; of the arts and habits that existed in those times. The Psalms abound with allusions to hunting wild beasts. Many passages in Job are clear to him who has a correct view of judicial matters.

3. Ascertain, as far as it is possible, the plain, literal, and primary meaning of Scripture. Exercise sound com-

mon sense. A right use of reason will supersede much criticism, and prove a valuable substitute for it.

4. Beware of mystical and ingenious refinement: do not aim to spiritualise every passage. Real spirituality and fanciful spirituality are different things: the former is real, deep, sublime, and satisfactory: the latter is ideal, shallow, specious, and delusive.

5. Seek the literal before the spiritual meaning.

6. The true spiritual sense of a passage is that which is to be most highly esteemed.

7. Avoid ingenious conceits and far-fetched interpretations.

8. Make all allowance for idiomatical and figurative diction, especially when an absurdity would follow from adhering to the literal sense.

9. Always distinguish between plain and figurative language.

10. Never press a metaphor too far.

11. Carefully consider the context, before you draw a conclusion from a separate passage.

12. Consider the circumstances of a passage, as far as you can; that is, the occasion of it, to whom it was written, by whom it was written, and with what design.

13. Compare spiritual things with spiritual. Never be weary of referring to what are called parallel passages; that is, to illustrate passages; for Scripture is the best interpreter of Scripture.

14. Explain what is difficult by what is plain and easy.

15. Never expect fully to understand all things in the Scriptures: yet remember that wise, humble, devout, and persevering study will be always adding something to our knowledge.

16. When words and phrases are of doubtful meaning, consider them well.

17. Do not always fix the same meaning to the same word; for the same word is frequently used in Scripture in various senses.

18. Endeavour to form clear and distinct ideas of the great and peculiar words of Scripture ; such are faith, repentance, redemption, justification, sanctification, grace, righteousness, etc. N. B. It is to be deeply lamented that there is so little agreement among serious Christians about the ideas to be attached to such words. In vain do we look for peace and unanimity among Christians, while the sacred vocabulary remains so undefined as it is at present.

19. Consider (see 12.) the character of a writer, the state and character of those to whom he wrote, the errors which he opposed, the truths which he inculcated and established.

20. The New Testament is the fulfilment of the Old : carefully compare them with each other.

21. The historical and prophetic books of the Old Testament mutually illustrate each other.

22. The Epistles of the New Testament are the comment of the Holy Spirit on the four Gospels.

23. The Epistle to the Hebrews is the key to the Jewish ritual, as contained in the last four books of Moses.

24. In order to form a just view of any book of Scripture, read the whole of it : consider its parts, their relation to each other, and their formation of a whole.

25. Never form opinions from detached parts and passages.

26. Be content to remain in ignorance, rather than plunge into error, where difficulties are before you.

27. Admit no doctrine as part of the Gospel which is not agreeable to the general tenour of the whole.

28. Interpret all that is said concerning God after the manner of men, in a way that is agreeable to his infinite perfection.

29. Make no types and allegories which Scripture does not directly warrant.

30. Do not compel the whole of a parable to bear a spiritual meaning.

31. The whole is sometimes put for a part, and a part for the whole.

32. General terms are to be sometimes limited: particular terms are sometimes put for general: definite numbers are often put for indefinite.

33. Sometimes things, by the figure hyperbole, are magnified or diminished beyond or below their limits.

34. Negatives are often put for a strong affirmation of the contrary. As "not guiltless," i. e. exceedingly guilty: "Shall not be moved," i. e. shall be firmly established.

35. Questions are frequently put for strong affirmations or negations. Jerem. v. 9; St. Mark, viii. 36.

36. In reading the poetical books, remember the nature of Hebrew verse.

37. Interpret Prophecy by History; not by speculation, conjecture, and fancy.

38. The sacred writers, and especially the prophets, often change persons and tenses.

39. Many truths delivered in the form of absolute and universal propositions, are to be interpreted under certain limitations and conditions.

40. One principle, or one duty, is frequently spoken of as implying the presence of all religion: for where it is, there all other essential things coexist with it.

41. Promises made to particular persons in Scripture may be applied to all true believers.

42. Never separate promises from duties. The mind, heart, and conduct of man—the truth, power, and commands of Scripture—study them in their inseparable relations.

43. Though Scripture was primarily addressed to particular people, yet its truths, laws, and spirit, are of universal extent and perpetual duration. Hence, whatever we read in the Bible, we read that which God addresses to us as individuals.

II. PRACTICAL RULES.

Read and search the Scriptures,

1. With the deepest reverence, as the word of God.
2. With humility and teachableness; not to cavil, but to learn.
3. With a devout mind; with heart-felt dependence on the various influences of the Holy Spirit.
4. With reflection, as a creature endowed with intelligence and reason. Reading without reflection will communicate no solid knowledge: it can, at the most, only fill the mind with crude, superficial, partial, and unconnected notions.
5. With patience; not expecting to know in a day all that they reveal, or to be in a day all that they require.
6. With a direct reference to personal improvement in the universality of Christian godliness—in Holiness of mind, or its effectual illumination in Christian Doctrine—in holiness of heart, or purity of principles and affections—and in holiness of conduct, or walking with God, and before God, in obedience to his laws.
7. With a proper recollection of what we read; as whether it be doctrine, command, promise, warning, character, event, etc.
8. With so much attention as at least to remember something. Let something, whenever the Bible is opened, be impressed on the mind for subsequent meditation.
9. With a freedom from all bias to systems of human device. Let the one and only desire of your soul be—to be taught of God—to be cast into the pure mould of the Gospel of Christ.
10. With a due recollection that you have always much to learn, much to correct, etc.
11. With constant interrogation and self-application. What do I know of this truth—feel of this principle or affection—enjoy of this promise—fear of this threat—perform of this duty—avoid of this evil?

12. With meek and fervent prayer to the Father of lights. Make what you read the ground-work of your supplication.

13. With a grateful heart; always bless God for giving you the rich treasure of his word.

14. With a just sense of responsibility: God demands of us a due improvement of his gifts.

15. With constancy: not by fits and starts; not at wide intervals of time; but habitually, daily, through the whole of life.

REMARKS ON THE PENTATEUCH.

If the Pentateuch, or five books of Moses, the first great portion of the inspired Volume, be regarded by any one as dark and unintelligible; or as uninteresting and unimportant to us Christians; or as containing what is objectionable; we can only observe, that his notions of it are very erroneous and defective, and that it highly becomes him to correct them by wise and serious study. It is painful to think that any person should form and entertain a low opinion of any portion of God's holy word.

We shall endeavour to bring forward a few remarks of a solid and judicious nature, chiefly extracted from different authors^a, which will bear the strictest examination, and satisfy the humble and teachable reader, that the Pentateuch ought to be most highly valued and most carefully studied.

^a See Bp. Sumner's valuable treatise "On the Records of the Creation;" Dr. Grave's Lectures on the four last books of the Pentateuch; and Lowman's Rational of the Ritual of the Hebrew worship;—works which will amply repay the careful study of them. I regret being unable to mention the authors from whose works some of the remarks have been extracted.

I. In order that we may form a right view of the Pentateuch, we should consider the parts of which it is composed. In the book of Genesis we see the Paradisiacal and the Patriarchal Dispensations: in the four following books we have the Mosaical or Jewish Dispensation. The narrative of the Paradisiacal state is contained in the three first chapters of Genesis: the remainder of that book contains the account of Patriarchism, antediluvian and postdiluvian. The fifth book of the Pentateuch may be viewed as a practical repetition, with some additions, of the three preceding books. The history recorded in the Pentateuch comprises a period of about 2500 years.

II. We should consider what the state of the world was when the Pentateuch was composed. In the days of Moses the nations were sunk into gross idolatry. Every thing which was displeasing to God and degrading to man prevailed—the fruits of paganism in frightful luxuriance. Hence the Pentateuch asserts and maintains the existence, unity, and perfections of God; revealing Him as the Creator of all things; unfolding his providential government, both universal and particular; proposing Him as the one and only object of religious worship; and uniformly directing its enactments and instructions against all modes of idolatry. Gen. i; Exod. xxxiv. 6, 7; Deut. xxxii. 39—43; vi. 13—15.

III. We should duly consider the condition and character of the people to whom the Pentateuch was given. The Israelites were not only corrupt, as a part of the great fallen family of mankind, but they were also degraded in mind by their long sojourn and slavery among the Egyptians. They were a self-willed and perverse people, strongly inclined to idolatry, and to the imitation of the surrounding nations. Deut. ix. 6—7; Exod. xxxii. 1—6.

IV. We should distinctly observe what the great object of the Pentateuch was; or rather, what were the different objects which it was designed, in the wisdom and

goodness of God, to accomplish. Of such objects it may suffice in this place to mention the following.

1. It was designed to show—"that the world was created by one independent Being; who had selected the Hebrews to commemorate the original of the universe, and to perpetuate the important truth, that its Author, seen only by his works, is to be worshipped without material or visible representation, as the Creator and Governor of the world." Records of the Creation, vol. i. p. 54. See Exod. xix. 4—6; xx. 1—11.

2. To promote and secure the welfare, in all respects, of the people selected to be the depositaries of the true religion. Deut. xxvi. 16—19.

3. To record, for the benefit of all nations and of all ages, the history of divine Providence, proving that moral evil is the matter of his abhorrence, and moral excellence of his delight. Gen. xviii. 19, etc.; Exod. ix. 13—17; Deut. xviii. 9—14.

4. To keep the Israelites a distinct and separate people from their idolatrous neighbours. Levit. xx. 22—26.

5. To reveal the Gospel in a typical form: immediately referring, in far the greater part of its rites and ordinances, to that stupendous manifestation of redeeming love and mercy, and preparing mankind for it. Hebrews, ix. x.

"At a period" (says Dr. Graves, vol. i. pp. 221, 249, 275.) "when the world was deeply infected with idolatry—the Mosaic law was promulgated, teaching the great principles of religion, the self-existence, unity, perfections, and providence of Jehovah, reprobating all false gods, all image worship, and all the absurdities and profanations of polytheism.

"The Jewish law taught also the great principles of moral duty in the decalogue: it enjoined love to God and man; impressed the deepest conviction that God required not merely external observances, but heartfelt piety, well-regulated desires, and active benevolence: it taught that sacrifice would not pardon without repentance, nor re-

penance without reformation and restitution : it described circumcision, and therefore every other legal rite, as designed to typify and inculcate internal holiness : it represented the love of God as the practical principle, stimulating to the cultivation of purity, mercy, and truth : and it enforced all by sanctions most likely to act on the minds of such people as the Israelites were. Deut. xxx. 6.

“If we examine its penal code, it punished capitally idolatry, with all its train of profanation and crimes ; adultery and impurity in all its pollutions ; murder ; obstinate disobedience to parents ; presumptuous defiance of the divine law ; and resistance to the supreme authority of the state. Deut. xvii. 8—13. It provided with great wisdom, Deut. xix. 1—10, for the trial of those who were guilty of man-slaughter : it punished inferior offences with mildness and lenity ; it protected the slave as well as the freeman. In short, the whole scheme and universal spirit of the penal code and judicial system, were strictly conformable to the religion that was taught, and to the moral principles that were inculcated.”

Let any one read the book of Deuteronomy, in which we have a development of the spirit and practical character of the Mosaic law, and he will acknowledge the truth of the preceding quotations. He will see that the Pentateuch teaches men piety towards God, justice and humanity towards men, and purity as to ourselves. Deut. x. 12—22.

The Mosaic law had an immediate reference to the Christian Dispensation. This is proved and illustrated by St. Paul's Epistle to the Hebrews. As to its ritual, it was a typical system, shadowing forth things which were to be revealed in a subsequent age. The Tabernacle, with the visible presence of Jehovah, the High Priest, the Sacrifices, and the Purifications, were emblems of Christ in his person, office, and redeeming work, and of evangelical holiness. “In the ritual” (says Lowman, p. 382.) there was a real priesthood—real offerings and sacrifices

—real purifications—real cleansings and expiations—real blessings obtained and bestowed on those who worshipped before the Presence according to the Ritual. To answer the true meaning of this ritual, the Christ was to be a real High Priest—to offer a real Sacrifice—to obtain real blessings, and to bestow them on those who shall receive Him, the Messiah, by believing in his name; for the Messiah was to be in truth what the ritual represented in figure.”

V. Let us now glance at what we apprehend to be rather common or prevailing notions respecting the Pentateuch, and which indispose the minds of many to esteem and study it as it ought to be esteemed and studied. We will state them in the form of objections, and then answer them: but it ought to be observed, that we do not here refer to the sceptic, but to the honest though mistaken Christian.

1. In the Mosaic laws some things are obscure, and some are unaccountable. We reply—This principally arises from our not exactly knowing either the state of the heathen world at that time, or the habits and dispositions of the Israelites. There is nothing, we may be fully convinced, that is arbitrary or gratuitous in the Mosaic laws and ordinances: there was undoubtedly, a solid reason for every thing that we find in them. Moses legislated under divine inspiration and guidance; we must conclude, therefore, that his laws were what God saw proper, in his unerring wisdom, to ordain: the more we study them, the more we see of the excellence and propriety of them; and if we are not able to discover the reason and spirit of every enactment, it becomes us rather to confess our ignorance than to cavil. Deut. iv. 5.

2. In the Mosaic laws some things are trifling, and some are indelicate. We reply, As to what appears trifling we are incompetent judges. If we consider that the Mosaic regulations were intended to promote health of body, and propriety of conduct; to prevent the Israel-

ites from associating with idolaters, by framing the whole social life by certain rules and habits; and to inculcate even by little things the great lessons of purity and holiness; we shall admit, that what on first view appears to be trifling, may have been of great moral importance. As to delicacy, we will only observe, that the Pentateuch was given in the east, to a rude people, and in those circumstances of society in which it was expedient to be minute; and the minor rules to which we now refer were intended to prevent serious evils, and harmonized with the great design of the economy. Levit. xx. 26.

3. The Mosaic laws were unsocial and severe. To this we reply, The Israelites were taught, undoubtedly, to look on the manners of the surrounding nations with abhorrence: they were forbidden to intermarry with them: they were, in short, to keep themselves a separate people. But the spirit of the Mosaic laws is just, benevolent, humane. "Love ye therefore the stranger." "Thou shalt not abhor the Edomite: for he is thy brother; thou shalt not abhor an Egyptian; because thou wast a stranger in his land." Deut. x. 17—19; xxiii. 7, 8.

As to the severity which was exercised towards the Canaanites, these people had abused the goodness and patience of God; they abounded with all the abominations of idolatry; they had filled up the measure of their iniquities; and they were to be visited with the signal judgments of Almighty God: and surely He, who is the sole Proprietor and sovereign Lord of all, was not more unjust or severe in punishing them by the sword of Israel, than he was in punishing the whole race of mankind by the waters of the deluge, or the cities of the plain by fire from heaven. As to the Israelites, what they did was done by divine command: it cannot, therefore, justly expose them to any censure; and, further, it has no connection with the character and spirit of their religion. If God saw fit to show in this manner his superiority to idols, and his detestation of idolatry; if he chose on this

occasion to make a striking display of his righteous providence, for the benefit of the Israelites, and indeed of all mankind; we may tremble at his judgments, but we cannot dare, without gross impiety, to arraign his justice, wisdom, and goodness: nor can we, with the slightest propriety, censure those whom he used as instruments to execute his purpose, or vilify the religion which they professed. (For further remarks on this subject see our Preface to the book of Joshua.)

The principle, the life, the soul of all true religion is Love: and we confidently maintain, that Love is the principle, the life, the soul of the Pentateuch: and consequently all notions of unsociableness and severity are utterly ungrounded. Read Deut. x. 12—22; xxiv. 5—22: do we feel in such passages an unkind, unfeeling, unsocial spirit? What can be more humane than the war-laws of the Jews? Deut. xx. 1—15. As to the Canaanites, (a case altogether distinct and peculiar,) instead of soliciting peace, or quitting the country, (to which, in fact, they had no right,) they formed confederacies, and drew ruin upon themselves by obstinate opposition. Josh. ix. 1, 2; x. 5; xi. 1—23. The statement in Josh. xi. 19, 20, demands especial notice: it justifies our last assertion. The proper question, therefore, is not—Is the Mosaic law to be accounted severe? but it is—Are we to censure the God of Israel, and the religion which he gave to the Jews, because he punished an ungodly people by the means which he saw proper to use, and fulfilled the promise (Gen. xv. 13—16.) which he had made to the father of the faithful?

4. The Mosaic laws seem to have nothing to do with men but as temporal agents—creatures of this world. Temporal rewards are promised; temporal punishments are threatened: but how can a religion of such an earthly nature obtain our esteem, or repay our study?—A notion of this sort, we admit, is very likely to be held by plain persons who have never been taught to consider the sub-

ject in a proper manner. There is, confessedly, a great deal of materialism, so to speak, in Judaism: but, to be as concise as possible, we will adduce a few quotations, which, it is hoped, will enable the reflecting reader to understand the subject, and to correct his prejudices.

It is here necessary to premise—that the Jewish constitution or government was a Theocracy: that is, God was not only the God of the Israelites as the object of religious worship, but he was also their King in a political respect. 1 Sam. xii. 12. God, as the king of Israel, ruled over them with an equal, extraordinary, or miraculously exerted providence. In human governments, punishments, not rewards, are the sanctions of laws. Such is the case of necessity. But a Theocracy as such, to use the words of a learned writer—“ must be free from this defect both in principle and practice; that is to say, the omnipotent arm of the divine Magistrate must be alike equal to punish the guilty, whether they be individuals or the state at large, and to reward the meritorious, whether their obedience be private or public. Now to assert, that God can do all this in a future world, is speaking quite beside the mark: for if he ever condescended to be the temporal Head of a theocratic constitution, his dispensing of rewards and punishments must needs take place in the present world; because in no other manner is it possible for a Theocracy to exist at all: unless it dispense rewards and punishments here, it is no Theocracy.”

The following extracts from Lowman (pages 320, 321, 357.) will repay attentive consideration. “ Was it not a defect in the Hebrew ritual, that there was not an express declaration of future rewards and punishments in it, to encourage obedience, and to discourage disobedience? This question has appeared to some a great difficulty; when yet, I conceive, it is very easily removed, only by considering that the Hebrew law consisted of two parts; the one ritual, the other moral. It was only the ritual that was properly the law of God by Moses: the moral

was given, together with the very nature of man, at his first creation. Now, the ritual had its own proper sanction in temporal rewards and punishments: the moral law had, from the beginning, the sanction of future rewards and punishments; and so actually had them, at the very time that the law was given, and on the same evidence given to Adam, Enoch, Noah, Abraham, and all the pious patriarchs.

“ On closer consideration, I believe, it will appear, it would have been inconvenient and dangerous, if the rewards and punishments of another life had been made the sanctions of a ritual. This might have prejudiced men’s minds, to raise the value and importance of ritual obedience, and a ceremonial devotion, above the moral duties of virtue and piety. These notions might mislead men into great superstitions; such superstitions as this ritual was designed to guard against, in teaching that ritual observances were so far from being acceptable, that they were an abomination in the sight of God, when they were made a pretence to set aside the moral duties of piety and virtue, or preferred to them. Isaiah, i. 11—17. When, then, a sanction was to be given to a ritual, it seems an evident act of wisdom to avoid giving any encouragement to superstition. Men, for instance, were not to be encouraged to believe or hope, that the blood of bulls or of goats would take away the guilt of sin committed against moral laws, or remove the punishment due to moral crimes. The ritual served only to purge ritual defilements, and expiate ritual transgressions; and such it became the sanction to be: ritual obedience and disobedience, merely as such (for every disobedience to the will of God was, on another consideration, to be esteemed and treated as moral guilt); yet mere ritual obedience and disobedience, as such, had not the sanction of moral laws in the rewards and punishments of the world to come.

“ The Hebrews had notions of the immortality of the soul, of the justice of God, and of rewards and punish-

ments in another life, (Heb. xi. 1—26,) which were common notions, received in all nations of the earth; yet it would not have been so proper to have made the rewards and punishments of a future state the sanction of a ritual law. Moses, therefore, does not bind his ritual by the consideration of such a sanction. He left those rewards and punishments as they were before he gave his law; but he appoints a proper sanction, fit to overbalance the hopes of idolaters, and their expectations from the protection and favour of the demons they worshipped. All the blessings of life were supposed to be so much in the power of demons, inferior gods, guardians of mortal men, that it was a general persuasion, the best way to obtain any of these blessings was to ask them of the proper demon, or inferior god, whose province it was to give them. God, who well knew what influence this was like to have on men's minds, was pleased to prevent the danger, by promising all these blessings from his own special grace and favour, to those who should honour him by keeping his statutes and his ordinances. Now there was no blessing in the power of the demons of the heathen to bestow, but was much more in the power of Jehovah, the Creator, the Supreme Lord and Governor of heaven and of earth. Hence the Hebrews, in the case of their ritual, were preserved from all the idolatrous rites of demon worship, when they had full satisfaction and good assurance they should receive immediately from Jehovah whatever blessings their idolatrous neighbours could hope to obtain from their demons."

The subject now before us is thus summarily and lucidly stated by Dr. Graves: Vol. ii. p. 162.—“ Let it be remembered that the system of idolatry was founded on the belief both of present and future rewards and punishments, as dispensed by the false gods which it upheld: all the surrounding nations attributed their prosperity, as well national as individual, their success or failure in war and commerce; nay, the blessings of nature, the rains of

heaven, and the fertility of the earth to the influence of their false gods. Now the superiority of the true God could never be established by a comparison of his power in the distribution of future and invisible rewards and punishments; it was only by proving decisively, that he, and he alone, was the dispenser of every blessing and of every calamity in the present life, and that he distributed them with the most consummate justice, yet tempered with mercy; that he could completely expose, and for ever discredit, the pretensions of idolatry. This then seems one chief reason, why present, not future, sanctions were employed in the Jewish dispensation: thus only could the cause of the great Jehovah be maintained in the midst of an idolatrous world.

“Another reason appears to be derived from the intellectual and moral character of the Jewish nation, which was totally incapable of that pure and rational faith in the sanctions of a future state, without which these sanctions cannot effectually promote the interests of piety and virtue. Their desires and ideas being confined to the enjoyments of the present world, they would pay little attention to the promises of a future retribution which they could never be sure were fulfilled; nor could such motives be able to counteract the temptations of present pleasure or present interest, which vice so frequently holds out; or the allurements of voluptuous festivity and impure gratification, by which idolatry attached its votaries.”

Let the preceding quotations be duly considered, and then it will be seen, that the propriety of appointing temporal sanctions can only be determined by answering two questions—Was there any propriety in establishing a Theocracy?—and, Was there any impropriety in accommodating a Constitution to the capacities of those to whom it was given, and to the existing state of the world?

We may be permitted to notice here, in a cursory manner, the singular contrast between the state of the Jews and that of Christians. The Jews had less of spiritual

discovery than we have, but they had more than we have of the sensible interference of God. With us the spiritual discovery is complete, and the temporal interference may be said in general to be imperceptible. Here is compensation. What was in one respect wanting in the Jewish system was supplied by other means. The same fact exists in the Christian system. When the substantial succeeded to the shadowy dispensation, it was placed on the broad basis of spiritual principles, and faithful submission to it enforced by spiritual sanctions. If we censure the Mosaic law for the omission of spiritual sanctions, we may with equal justice censure the Gospel for not being manifestly connected with the operations of providence peculiar to a Theocracy. Let us censure neither: let us admire both: and let us acknowledge in them the exhibition of the manifold wisdom and goodness of God.

5. The Mosaic laws are annulled: and what have we to do with an obsolete economy? In reply, we observe, that we are perfectly aware that many Christians entertain a very vague, unjust, and injurious notion about the abolition of the Mosaic economy. So far, indeed, as it was typical, local, and temporary, designed only for one people, it undoubtedly is abrogated. It had a perishable part: but had it not also an imperishable part? Its moral precepts, rules, and spirit cannot possibly be annulled. Piety towards God; justice, kindness, and humanity towards our fellow-creatures, and universal sobriety and purity as to ourselves, are matters of perpetual obligation. In agreement with this idea, the New Testament does not annul the moral part of the Old Testament: it is itself built upon it, and it gives us the highest confirmation of its validity. St. Matt. v. 17, 18; St. Luke, xviii. 18—20.

The doctrine of abrogation is, we apprehend, too frequently carried to a very unwarrantable extent. One great doctrine of the New Testament is, that we are “justified—freely by God’s grace through the redemption that is in Christ Jesus.” Hence it is true, that, as to our justifica-

tion, we are not to look to man's works, or to any law, but to the grace of God. In many minds there is a sort of morbid apprehension, that we shall corrupt the gospel by what is termed legality, if we maintain the permanent authority and obligation of law. Not so thought our blessed Lord himself; not so thought St. Paul: and we would here assert—that the moral Law is our directory in practice, and, further, that every thing of a moral nature in the Pentateuch is as obligatory now as it ever was. Who questions the obligation of the laws in Leviticus, xviii. 1—18, which are found no where else? In short, on every one of these inspired pages we are taught the evil of sin, the necessity of holiness, and various parts of our duty.

But we will here avail ourselves of the remarks of a valuable writer.—“No part of the law, so far as it is strictly moral, is abrogated by the gospel, any more than are the commandments of the Decalogue. The old dispensation is declared invalid only as a covenant of salvation; and it is superseded by Christ, only as far as it is accomplished. Though the law be abrogated, as a covenant insufficient and preparatory; though its ceremonies have vanished at the veil and covering of spiritual things; and its judicial institutions are dissolved with the economy of the Hebrew Government; yet its moral pillars remain unshaken. The law then is abolished only so far as fulfilled and superseded by a more excellent dispensation. As its types and ordinances prefigured this, they have terminated; as its appointments prepared for this, they were exclusively confined to the Hebrew nation; as its commandments corresponded with the moral design of the Gospel, they were incorporated with, and should be observed under, the Christian covenant. The principles on which the Mosaic law is framed, may always be adopted with advantage, since it breathes throughout a fine spirit of moral equity, of merciful regard to strangers, debtors, bondmen, and even the brute creation; and tends, by its

literal and figurative precepts, to awaken benevolence and charitable dispositions.”

Having thus briefly noticed some ungrounded notions respecting the Pentateuch, we would further observe, that (Dr. Graves, vol. i. p. 329.)—“ the ritual which it contains is the ritual of a national, and not of a personal worship. The whole worship of the Hebrew Church, in their sacrifices and festivals, was fixed to the temple and one altar, at the place where Jehovah dwelt; and it was absolutely forbid upon any pretence to offer sacrifice on any occasion, but before the Divine Presence or Shechinah. It was not, then, directed as a personal, or as a family worship, or as more public in their towns or cities throughout their land. So great reason there is to distinguish between their Synagogue and their Temple worship. As to the general form of devotion, it seems to have been provided for by dispersing the Levites through every part of the Hebrew territory, in order to “ teach Jacob the judgments, and Israel the law of their God;” by setting apart the Sabbath a day of holy rest, when they might receive public instruction, meet for the purposes of public prayer, and when both in public and private they would have leisure to fulfil the strict injunction of their God. But the particular mode of doing this, the method of diffusing religious knowledge, as well as for prayers and praises in their synagogues, seem to have been left to the ancient customs of the patriarchal religion, and to be directed by the common rules of reason and discretion; for the Ritual gave no other directions about them, than those general ones above stated; and we know that the mode of worship adopted in the Jewish synagogues, subsequent to the Captivity, differed but little from the present worship of Christian assemblies; for it consisted of three parts, reading the Scriptures, prayers, and preaching. Acts, xiii. 15.

We have thus brought forward some of those leading ideas which are, as we think, of great moment for the

right understanding and profitable study of the Pentateuch. If we compare the Mosaical and the Christian dispensations, we may observe that both proceeded from the same Author, teach the same religion, inculcate the same moral duties, breathe the same spirit of devotion, love, and purity, and are mutually connected with each other. The former was preparatory to the latter, and typical of it. The former, as to its ritual, was the shadow; the latter is the substance. The former was partial in its discoveries, material in its ordinances, limited in its application, and temporary in its duration: but completeness, spirituality, universality, and perpetuity, are the attributes of the latter.

“Consider, then,” (Lowman, p. 403.) “the Hebrew Ritual in its whole system, and not partially, in one or other of its particular laws singled out as most liable to objection; consider it as designed and formed to answer many useful ends, all of them of great service to the state of the Church and world at that time; apply the Hebrew ritual to these uses; observe carefully how it answered the great ends of religion, the true knowledge of the one true God, in a worship honourable and acceptable to him; and how well it improved the mind in virtue and real goodness, the true perfection and happiness of the soul. Consider it further as a wise and most effectual means to prevent the great and most dangerous progress of idolatry, which threatened the extirpation of all true religion, and with it the true principles of virtue, out of the world. Observe, once more, of what great use this Ritual was, to prepare the minds of all men, Gentiles as well as Jews, for the more perfect state of a Catholic Church, when, in the fulness of time, the promised Messiah should come: and I think you will find great reason to justify and admire this constitution as an instance of great wisdom and goodness in God, of great favour to the family of Abraham, and of universal advantage to all the nations of the earth, when the mystery of Christ was revealed, that

“the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel.” Ephes. iii. 6.

Assigning, therefore, to the Pentateuch its proper place, as containing in Genesis the Patriarchal dispensation, and the four following books Judaism; considering its various objects, and duly regarding the state of the Jews and of the world at that time; we are prepared to examine it with serious minds. Every page will give us important information and instruction. Whether we study the theology, the moral precepts, or the judicial and civil codes, we shall derive benefit from our labours. We examine it in the splendid light of our economy; we enter into its spirit; we see the moral bearing of its ordinances; and our knowledge is increased, our faith strengthened, and our hearts and practice are improved.

The wise and humble Christian will always regard the whole volume of divine truth as a spacious field divided into various compartments, but forming one sublime and beautiful whole. He will walk in every part of it with a devout and teachable mind; every where beholding the ways, feeling the presence, and hearing the voice of Jehovah. At the foot of Sinai he will tremble: he will repose on Calvary. On every hill, in every vale, by every sweetly flowing stream, at every crystal fountain, he will gather fragrant flowers, eat delicious fruits, and drink living waters. He will learn lessons of piety and virtue from the ancient patriarchs, from Moses and the prophets: and he will not fail to appreciate his own inestimable privileges, as he recollects the language of our Lord,—“But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see these things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” St. Matt. xiii. 16, 17.

**PREFACE TO THE FIRST BOOK OF MOSES,
CALLED GENESIS.**

The first book of Moses is called "Genesis," because it gives an account of the "Generation" or origin of all things: chap. ii. 4. It may be divided into two parts—the history of the world to the call of Abraham; and the history of four patriarchs. It is the record of a period of 2369 years.

	Years.
From the creation to the deluge.....	1656.
From the deluge to the call of Abraham.....	427.
The remainder of the life of Abraham.....	100.
From the death of Abraham to that of Isaac..	105.
From the death of Isaac to that of Jacob.....	27.
From the death of Jacob to that of Joseph....	54.

This book records—the history of the world from the commencement of time—the introduction of sin—the origin of the Church—and its state under the patriarchal dispensation. It may be viewed indeed as being in an especial manner—the History of the Church. The Church and the world have been always distinct. The patriarchs were the heads of the ancient Church, who, surrounded with idolatry and iniquity, worshipped the true Jehovah, and adorned religion by their piety and virtue. We look with delight on Abel, Enoch, and Noah; on Abraham, Isaac, Jacob, and Joseph; examples for the study and imitation of the good in all ages.

Inspecting this sacred record more closely, we see that its great topics are—the creation—the first condition of man—the fall—the promise of a Deliverer—the prevalence of sin in the world—the deluge—the preservation of Noah—the confusion of tongues—the call of Abraham—the de-

struction of Sodom and Gomorrah—the lives of Abraham, Isaac, Jacob, and, in part, of Joseph—and the descent into Egypt.

Such is the general outline : but there are in this book subordinate agents and incidents which demand attention. In every page we see the wonderful works and ways of that God who, gracious and merciful, just and holy, rules over all things, and is especially mindful of his faithful people. The characters of the pious are here drawn with truth and impartiality : and while we behold in them that excellence which we ought to admire and to seek, we also behold in them those faults and defects which we ought to lament and shun.

We look to the groves and bowers of Eden—but those only form a lovely vision that quickly fades from our view. Iniquity prevailed, and in the waters of an awful deluge we see the proof of the divine displeasure on account of it. The earth is re-peopled by the descendants of Noah : but sin was soon the triumphant cause. Abraham is called to the knowledge and service of the true God ; and in his history, and in that of his descendants, we have the history of the Church—then confined to narrow limits. Here we see the patriarchs in private, as well as in public life : and while we contemplate with joy their faithfulness to God,—their general excellence,—we also contemplate with regret their display of weakness and folly, which was productive of much evil and misery.

While, then, we see in this book the discovery of the true God, and the nature and state of Man, let every truth, character, and event, every development of sacred principle and of human passion and perverseness, be made the subject of close consideration ; for we ought always to remember that all Scripture is given us—“for doctrine, for reproof, for correction, for instruction in righteousness.”

ANALYSIS OF THE BOOK OF GENESIS.

PART I.

FROM THE CREATION, B. C. 4004, TO THE DELUGE,
B. C. 2348: AND THENCE TO THE CALL OF ABRAHAM,
B. C. 1921; THAT IS, 1566 YEARS, AND 427 YEARS:
2083 YEARS.

Sect. 1. The Creation.	
i. Creation: first state of the globe	c. i. 1, 2.
ii. First day: light	3-5.
iii. Second: firmament	6-8.
iv. Third: sea and dry land: vegetable kingdom	9-13.
v. Fourth: sun, moon, and stars	14-19.
vi. Fifth: fishes and fowls	20-23.
vii. Sixth: animals: man: their food	24-31.
viii. Seventh: the sabbath	ii. 1-3.
Sect. 2. The state of Man in innocence.	
i. Formation of Man	4-7.
ii. Garden in Eden: Man's condition in it.	8-17.
iii. Wisdom of man: formation of Eve: mar- riage	18-25.
Sect. 3. The Fall of Man.	
i. The Serpent deceives Eve	iii. 1-7.
ii. The offence discovered	8-13.
iii. Sentences on the transgressors	14-19.
iv. Adam and Eve clothed: driven out of paradise	20-24.
Sect. 4. History of Cain and Abel, etc.	
i. Their birth, business, character, and offer- ings	iv. 1-7.
ii. Death of Abel: punishment of Cain	8-15.
iii. Family of Cain	16-18.
iv. Of Lamech	19-24.

	v.	Birth of Seth	c. iv.	25, 26.
Sect.	5.	Genealogy from Adam to Noah in the line of Seth	v.	1-32.
Sect.	6.	The Deluge.		
		<i>i. Preparation for the Catastrophe.</i>		
	i.	The wickedness of men	vi.	1-4.
	ii.	The purpose of God		5-7.
	iii.	Of righteous Noah		8-10.
	iv.	The ark commanded to be built		11-22.
		<i>ii. The Catastrophe.</i>		
	i.	Directions to Noah.....	vii.	1-6.
	ii.	Noah enters into the ark		7-10.
	iii.	The Deluge.....		11-24.
		<i>iii. Restoration from the Catastrophe.</i>		
	i.	The waters assuage, etc.	viii.	1-14.
	ii.	Noah leaves the ark		15-19.
	iii.	Noah's sacrifice : God's promise		20-22.
Sect.	7.	Subsequent events in the life of Noah.		
	i.	Of murder	ix.	1-7.
	ii.	The Noahic covenant of security		8-17.
	iii.	Offence, prophecy, and death of Noah : aged 950 years		18-29.
Sect.	8.	The world repopled by the descendants of Noah.		
	i.	The posterity of Japheth	x.	1-5.
	ii.	Of Ham		6-20.
	iii.	Of Shem		21-32.
Sect.	9.	The confusion of language.....	xi.	1-9.
Sect.	10.	Genealogy in the line of Shem to Abra- ham ; etc.		10-32.

PART II.

THE HISTORY OF FOUR PATRIARCHS.

I. *History of Abraham, (now 75 years old,) B. C. 1921
to B. C. 1821: 100 years.*

Sect. 1.	The History of Abraham before his circumcision.	
i.	Second Call of Abraham ; the promise ; his obedience	c. xii. 1-5.
ii.	The promise renewed in Canaan	6-9.
iii.	Abraham in Egypt : denies his wife	10-20.
iv.	He returns to Canaan	xiii. 1-4.
v.	Lot settles at Sodom	5-13.
vi.	The promise renewed to Abraham	14-18.
vii.	Lot taken captive	xiv. 1-12.
viii.	Lot rescued	13-16.
ix.	Of Melchizedeck. Heb. vii. 1-28.	17-24.
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IV. History of Joseph. [From B. C. 1729 to B. C. 1635, when Joseph died, is 93 years. Joseph was 16 years old when he was sold into Egypt: then his history is recorded during 40 years, to the death of Jacob: and he lived 54 years after his father; but of this part of his life nothing is recorded.]

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PREFACE TO THE SECOND BOOK OF MOSES, CALLED EXODUS.

This book is called "Exodus" because it records the "Departure" of the Israelites out of Egypt. It carries on the history of the Church from the death of Joseph, B. C. 1635, to the erection of the Tabernacle, B. C. 1490; a period of 145 years. But the sacred record passes over the interval between the death of Jacob and that of Joseph, 54 years; and also between the death of Joseph and the birth of Moses, B. C. 1571, or 64 years; and fur-

ther, of the first 40 years of the life of Moses which were spent in Egypt, and of the second 40 years of his life spent in Midian, very little is recorded: and thus this book, only adverting to a few matters which it was important to relate, is in fact the history of the Deliverance of the Israelites from Egypt, coinciding with B. C. 1491, 1490.

The first part of this book describes the state of the Israelites in Egypt, and their deliverance from it: and this part of the book is a comment on Gen. xv. 13—16. The second part of it continues the narrative to the arrival of the Israelites at Mount Sinai; and then we have the promulgation of the laws, moral, judicial or civil, and ceremonial; and of the latter particularly in reference to the Tabernacle and the Priests. The third part of it relates the offence about the golden calf, and the constructing and erecting of the Tabernacle.

The deliverance of the Israelites is a wonderful proof of the truth, power, and goodness of God. He freed his people from slavery, and punished their unrelenting oppressors. Let us not forget the typical character of this event, as referring to a redemption of far higher order, and of far wider extent. The distress of the Israelites, the cruel policy of Pharaoh, the preservation and education of Moses, the divine commission to him, the obstinacy of Pharaoh, the ten plagues, the paschal lamb, the destruction of the first-born of the Egyptians, the passage of the Red sea, the murmuring of the Israelites, the relief afforded them, the delivering of the law, the affair of the golden calf, and the fabrication and erection of the Tabernacle—these form the prominent features of this book, and are, undoubtedly, subjects of the greatest interest and importance.

The Ceremonial law was a shadow of good things then future. The typical nature of the Jewish dispensation must be remembered in the study of this book. The Israelites in the wilderness were a type of the Church in

the world. Moses, Aaron, the paschal Lamb, the Manna, the Rock in Horeb, the Tabernacle, and the Mercy-seat were immediate types of Christ, the true High Priest and Prophet of the Church, the Sacrifice for sin, the Bread of life, the giver of the Holy Spirit who is the living water, the real propitiatory, the Incarnate Word, in whose human nature, (the true tabernacle,) dwelt the fullness of the Godhead bodily.

Many and invaluable are the lessons which we are taught in this book. Here is a peculiar revelation of God; chap. iii. 14; vi. 3; xxxiv. 5—7. Here we see the wonderful ways of Providence. Here we have a striking development of human nature, both in the case of the Egyptians and of the Israelites. Here we see the law, "holy, just, and good." Here we behold the conduct of God towards his people, trying them, delivering them, providing for their welfare, bearing with them, and punishing them for their sins. The great lessons of faith and practice are here taught us in a very striking manner, if we rightly consider the various truths, events, characters, and typical references to the new covenant, which are submitted to our contemplation.

Though the civil code of the Jews is not binding upon us, yet it ought not to be regarded as a dead letter. The spirit which breathes in its enactments is the spirit of the moral law: and those enactments ought to impress our minds with a deep sense of that equity and humanity which we ought to maintain in our conduct. Did the Jewish code forbid idolatry, witchcraft, and the profanation of the name of God? Did it forbid disrespectful conduct to parents, rulers, and the aged? Did it forbid all polluting and perverse conduct as to ourselves? Surely we see here how sound policy unites and incorporates in one friendly system all that is sacred in religion, just in social regulations, and pure in morals. We must receive, as we study this book attentively, renewed convictions of the obligations under which we are to live godly, righte-

ously, and soberly in the world. There is, in short, in these laws the divine voice addressing us—"Do justice, love mercy, and walk humbly with thy God."

The directions which are given respecting the Tabernacle are, it is true, very minute: but we dare not say that there is a superfluous syllable in them. They prevented the Israelites from imitating the heathens, and from using their own perverse ingenuity in religious matters; and they also showed that God would have every thing which related to his worship to be done with exact care, and by a precise rule. The spirit of them may, perhaps, be thus expressed—"Propriety and order belong to divine worship: labour, care, and attention are necessary in it: and let not man introduce into it any vain inventions of his own." Such instructions are never obsolete. Further, it is not singular that the directions respecting the Tabernacle should be so minute, when we recollect that it was typical of "a greater and more perfect tabernacle, not made with hands, that is to say, not of this building." Heb. ix. 11.

ANALYSIS OF THE BOOK OF EXODUS.

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PREFACE TO THE THIRD BOOK OF MOSES,
CALLED LEVITICUS.

This book is called "Leviticus" because it contains the laws respecting religion, or more particularly respecting the ceremonial ordinances, which were committed to Aaron and to his sons, who were of the tribe of "Levi." Strictly speaking, it is a continuation of the book of Exodus: in chap. xxv. of which book the ceremonial law begins, and it is continued through this book. Here we have an account of the different sorts of sacrifices and offerings; of the consecration of the priests; of various sorts of uncleanness, with their purifications; of festivals, vows, tithes, and devoted things. Chap. x. is historical, and chap. xxvi. is hortatory. The period of time which the book comprises is about one month.

Here, then, we have the Jewish ritual minutely unfolded to us. Such was the worship which God appointed for the descendants of Abraham, until Shiloh should come, the subject of the prophecies, and the substance of the types. In viewing the several sacrifices, we do not pretend to assert in what particular or specific manner each of them referred to Christ. All of them, undeniably, did refer to Him. The Burnt-offering was that which prevailed during the patriarchal period: and, probably, the Eucharistical offerings existed under that part of the divine economy. The Burnt-offering and the Peace-offering were of a general character: while the Sin-offering and Trespass-offering should seem to have been of a more particular nature: but all the sacrifices taught the great lesson, that without the shedding of blood there is no remission of sin: and all of them pointed to Him who was to appear in the end of the world "to put away sin by the sacrifice of himself." Heb. ix. 26.

The ritual sacrifices could not expiate sin as moral evil. Heb. x. 1—4.—“They were commemorative acknowledgments of guilt, and typical pledges only of a sufficient sacrifice. They were ordained as an atonement of the breach of the ritual laws, and delivered the people from those civil and ecclesiastical punishments to which they were exposed from the wrath of God, considered as a political Governor. They ‘sanctified to the purifying of the flesh;’ washed away legal defilements; but were never intended to wipe off the stains of moral guilt, or to avert God’s anger against sin, except as figurative of that perfect atonement at the coming of which sacrifice and oblation should cease.”

On the subject of uncleanness and purification, chaps. xi—xv. it may be sufficient to observe in general, that, whatever other purposes it might have served, (as restraining the Israelites from idolatry, keeping them a distinct people, and teaching them to revere God and to respect themselves;) it undoubtedly had a reference to moral purity. Here material things, according to the genius of the whole economy, shadowed out immaterial things.

The several offerings, the Consecration of Aaron, the Leprosy, the great day of Atonement, the chief Festivals, and the year of Jubilee, will particularly arrest the attention of the serious mind. Recollecting always “that the whole service, like the veil on the face of Moses, concealed a spiritual radiance under an outward covering,” and taking from the Epistle to the Hebrews the true principle of interpreting this book, the reflecting reader cannot fail to compare the High Priest of the Jewish with the High Priest of the Christian dispensation; the sacrifices offered on the Jewish altar with the one Sacrifice of Christ upon the cross; the Jewish Leper with depraved and morally polluted Man; the splendid festivals of the Jewish Church with the simple but expressive ordinances of the Gospel; and the Jewish Jubilee with the whole period of evangelical constitution. Is. lxi. 1, 2.

The Jewish ritual was “a yoke too heavy to be borne;” and we cannot review it in a proper manner without seeing great cause of thankfulness, that we live in a period when the shadows have past away, when the true light shines, and when we enjoy “the liberty with which Christ has made us free.” But still we must view the Jewish ritual as being perfect in its kind. Consider its design, to whom it was given, the state of the world when it was promulged, and the many purposes which it was to accomplish; and we may easily discover in it unnumbered proofs of the wisdom and goodness of God.

If, then, we study the Jewish ritual in the light of the Gospel, we shall learn invaluable lessons of piety. God was once worshipped with a shadowy service: but the shadows exist no longer: and He is to be “worshipped in spirit and in truth.” But religion is, substantially, always one and the same thing. We are polluted with sin; the leprosy of moral evil pervades our nature: and the just and holy God can only be approached by Sacrifice; only served by holiness and obedience. Let us look, then, to our High Priest; to his blood and intercession; and let us implore the influences of his Spirit: and then we shall be justified, pardoned, sanctified, and made obedient; our sabbaths will be days of holy rest; our festivals will be seasons of religious joy; and our life will be the Jubilee of grace, preparatory to the Jubilee of glory.

ANALYSIS OF THE BOOK OF LEVITICUS.

PART I.

LAWS CONCERNING SACRIFICES, AND THEIR CONCOMITANT RITES.

Sect. 1. Of Burnt-offerings.	
i. Of the herd	c. i. 1-9.
ii. Of the flock	10-13.
iii. Of fowls	14-17.

Sect. 2.	Of Meat-offerings	c. ii.	1-16.
Sect. 3.	Of Peace-offerings.		
	i. Of the herd	iii.	1-5.
	ii. Of the flock.....		6-17.
Sect. 4.	Of the Sin-offering.		
	i. For the priest	iv.	1-12.
	ii. For the congregation		13-21.
	iii. For the ruler		22-26.
	iv. For one of the common people		27-35.
Sect. 5.	Of the Trespass-offering.		
	i. In various cases	v.	1-13.
	ii. In sacrilege		14-16.
	iii. In sins of ignorance		17-19.
	iv. In sins done knowingly	vi.	1-7.
Sect. 6.	Laws respecting the divers Sacrifices.		
	i. Of the burnt-offering		8-13.
	ii. Of the meat-offering		14-18.
	iii. Of the priest's offering		19-23.
	iv. Of the sin-offering		24-30.
	v. Of the trespass-offering	vii.	1-10.
	vi. Of the peace-offering		11-21.
	vii. Fat and blood not to be eaten		22-27.
	viii. Of the peace-offerings		28-38.

PART II.

CONSECRATION OF AARON AND OF HIS SONS ; THE PUNISHMENT OF NADAB AND ABIHU.

Sect. 1.	Consecration of Aaron and of his sons.		
	i. Purification, investment, anointing	viii.	1-13.
	ii. Their sin-offering		14-17.
	iii. Burnt-offering.....		18-21.
	iv. Ram of consecration		22-30.
	v. Place and time of consecration		31-36.
	vi. Different offerings for Aaron; for the people	ix.	1-21.
	vii. The people blessed: fire from heaven ...		22-24.
Sect. 2.	Of Nadab and Abihu.		
	i. Their sin and punishment	x.	1-7.

- ii. The priests forbidden wine when they enter, etc. c. x. 8-11.
- iii. The portion of the priests 12-15.
- iv. The priests rebuked : Moses satisfied ... 16-20.

PART III.

LAWS ABOUT CLEAN AND UNCLEAN THINGS; THE LEPROSY;
PURIFICATIONS; THE GREAT DAY OF ATONEMENT; AND
OTHER ORDINANCES.

- Sect. 1. Of clean and unclean things.
 - i. Clean and unclean animals xi. 1-8.
 - ii. Clean and unclean fishes 9-12.
 - iii. Unclean fowls 13-20.
 - iv. Clean and unclean insects 21-25.
 - v. Directions about unclean beasts 26-28.
 - vi. Unclean reptiles; small quadrupeds; of defilement, etc. 29-38.
 - vii. A beast that dies is unclean 39, 40.
 - viii. Creeping things abominable 41, 42.
 - ix. Reason of these laws 43-47.
- Sect. 2. Of the purification and offerings of women xii. 1-3.
- Sect. 3. Of the Leprosy.
 - i. Laws and tokens for discovering it xiii. 1-59.
 - ii. Rites, etc. in cleansing the leper xiv. 1-32.
 - iii. Of leprosy in a house : its cleansing..... 33-57.
- Sect. 4. Uncleaness by issues : its cleansing.
 - i. As to men xv. 1-18.
 - ii. As to women 19-33.
- Sect. 5. Ceremonies on the great day of Atonement.
 - i. Of entering into the Holy-place xvi. 1-4.
 - ii. Aaron's sin-offering for himself. Heb. v. 3; vii. 27. 5-14.
 - iii. His offering for the people..... 15-19.
 - iv. Of the scape-goat 20-28.
 - v. The day of Atonement a perpetual statute 29-34.
- Sect. 6. Rules about Sacrifices.
 - i. Animals to be slain at the door of the Tabernacle xvii. 1-9.

ii.	Blood not to be eaten	c. xvii.	10-14.
iii.	Nor animals that die		15, 16.
Sect. 7.	Of unlawful marriages ; of lusts	xviii.	1-30.

PART IV.

REPETITION OF VARIOUS LAWS ; AND OTHER ORDINANCES.

Sect. 1.	Repetition of various laws.		
i.	Preface	xix.	1, 2.
ii.	Respect to parents: observance of the Sabbath		3.
iii.	Against idolatry		4.
iv.	Of peace-offerings		5-8.
v.	Bounty to the poor in harvest		9, 10.
vi.	Against stealing		11.
vii.	Against perjury and profanity		12.
viii.	Of honesty ; of paying wages		13.
ix.	Of the deaf and blind		14.
x.	Equity and impartiality in judgment ...		15.
xi.	Against tale-bearing		16.
xii.	Not to hate a brother		17.
xiii.	Against revenge		18.
xiv.	Against mixtures of animals, seeds, and cloth		19.
xv.	Of violating a betrothed handmaid		20-22.
xvi.	Concerning trees for three years		23-25.
xvii.	Of not eating blood: against enchantments, etc.		26.
xviii.	Against disfiguring the body		27, 28.
xix.	Against prostitution		29.
xx.	Of observing the sabbaths and the sanctuary		30.
xxi.	Against witchcraft		31.
xxii.	Of revering the aged		32.
xxiii.	Of kindness to the stranger		33, 34.
xxiv.	Of justice in dealings		35-37.
xxv.	Of Moloch	xx.	1-5.
xxvi.	Of witchcraft		6.
xxvii.	Of obedience		7, 8.

xxviii. Penalty of cursing parents	c. xx.	9.
xxix. Penalty of adultery		10.
xxx. Penalty of incest and of other abominations		11-21.
xxxi. Obedience enjoined		22-26.
xxxii. Penalty of witchcraft		27.
Sect. 2. Laws concerning the priests.		
i. Of their mourning	xxi.	1-6.
ii. Of their marriage		7-15.
iii. Of their corporal blemishes		16-24.
iv. Of their uncleanness and cleansing	xxii.	1-9.
v. Who may, and may not, eat holy things		10-16.
Sect. 3. Of Sacrifices.		
i. Sacrifices to be without blemish		17-25.
ii. No animal to be offered under eight days old		26-33.

PART V.

LAWS ABOUT FESTIVALS, VOWS, DEVOTED THINGS; AND OTHER MATTERS.

Sect. 1. Of Festivals, or sacred times.		
i. Of the Sabbath	xxiii.	1-3.
ii. Of the Passover		4-8.
iii. Of the feast of first-fruits		9-14.
iv. Pentecost		15-21.
v. Gleaning to be left for the poor.....		22.
vi. Feast of trumpets		23-25.
vii. Of the day of Atonement		26-32.
viii. Of the feast of Tabernacles		33-44.
Sect. 2. Of some sacred and civil matters.		
i. Of the lamps	xxiv.	1-4.
ii. Of the shew-bread.....		5-9.
iii. Of the blasphemer.....	10-16, and	23.
iv. Of murder, restitution, and retaliation ..		17-22.
Sect. 3. Of sacred Times, and other matters.		
i. Of the Sabbatical year	xxv.	1-7.
ii. Of the Jubilee		8-17.
iii. A blessing on obedience.....		18-22.

	iv. Of redemption of property	c. xxv. 23-34.
	v. Of kindness to the poor Hebrew	35-46.
	vi. Of redeeming Hebrew servants	47-55.
Sect.	4. A persuasion to obedience.	
	i. Blessings on obedience	xxvi. 1-13.
	ii. Plagues threatened for disobedience	14-39.
	iii. Promise to those who repent	40-46.
Sect.	5. Laws about vows ; devoted persons and things ; tithes.	
	i. Of vows	xxvii. 1-25.
	ii. Of things devoted	26-29.
	iii. Of tithes	30-34.

PREFACE TO THE FOURTH BOOK OF MOSES, CALLED NUMBERS.

This book is called "Numbers" from the "numbering" of the Israelites, as recorded in chaps. i—iv. and xxvi. : and it contains their history from their leaving Sinai, chap. x. 12, to their arrival in the plains of Moab, chap. xxii. 1,—a period of between 38 and 39 years. The events which are recorded in the book took place chiefly in the first and last years of this period.

The first part of the book, relating the number and order of the Israelites, and the regulations about the priests and Levites, teaches us that God is a "God of order," and that He requires his people to know their places, offices, and duties, so that the welfare of all may be duly consulted.

The legal ordinances, the offerings of the princes, and the keeping of the Passover, which are the leading topics of the second part of the book, suggest many important reflections : they particularly teach us the need of holiness, of liberality, and of attention to sacred rites.

In the third or historical part, every event, every character, is highly, though for the most part painfully, in-

structive. This part of the book is interspersed with various legal and ceremonial appointments.

The fourth part, recording the transactions in the plains of Moab, will amply repay our most serious study, whether we consider characters, events, or laws. God accomplishes his purpose. Although a numerous host of Israelites has fallen in the wilderness, yet a numerous host remains to enter into the promised land. The legal regulations show us how God condescended to give directions, that nothing might be left to human caprice, and that all might rest on the basis of the highest authority.

St. Paul, 1 Cor. x. 1—14, shows us the proper use of this history. It teaches us the corruption, perverseness, and folly of man, and the goodness and severity of God. It shows us the evil of unbelief and of rebellion; the excellence of submission to the divine will; and the truth, power, and unchangeableness of Jehovah.

We are delighted with the character of Moses, excepting in one instance, chap. xx. 7—13; with the characters of Joshua and Caleb; and with the zeal of Phinehas. We dwell with pain on the names of Nadab and Abihu; of Korah, Dathan, and Abiram; and on the name of Balaam, whose prophecies form such interesting paragraphs in this book. The overthrow of Sihon, of Og, and of the Midianites, shows the goodness of God to his perverse people. When we view the Israelites as a body, we see a humiliating picture of man: what incredulity, impatience, discontent, self-will, and rebellion!

When we consider the number of the Israelites, we see in it the fulfilment of the promise to Abraham; Gen. xv. 5. When we consider their character and conduct, we are reminded of the words of St. Paul, Rom. ii. 28, 29. How inefficient are all blessings and privileges, unless the grace of God be sought and obtained, so that a due improvement be made of them!

Let us wisely consider the typical reference of this part of Scripture. What a true picture is here of human life;

of our dangers and difficulties in the wilderness of this world! What lessons ought we to learn here of vigilance and caution; of patience, fidelity, and courage! Was God with the Israelites? He is also with us. Had they the gospel under a veil? We have it shining with unveiled glory. Were they unbelieving and disobedient, so as to forfeit Canaan? If we be unbelieving, if we murmur and rebel, we shall never obtain admission into eternal rest. In the study of this book, let us especially behold our Lord in the Passover, in the great day of Atonement, in the brazen serpent, and in the prophecies of Balaam. If we direct our attention to characters, we shall admire those of Joshua and Caleb: while others are put before us as awful, but salutary warnings.

ANALYSIS OF THE BOOK OF NUMBERS.

PART I.

CENSUS AND ENCAMPMENT OF THE ISRAELITES.

Sect. 1.	Of the Census.	
	i. The census commanded	c. i. 1-4.
	ii. The princes of the tribes	5-16.
	iii. Men of war of each tribe	17-46.
	iv. The Levites exempted	47-54.
Sect. 2.	Order of the tribes in their tents: number of the men.	
	i. Judah on the east side	ii. 1-9.
	ii. Reuben on the south side	10-16.
	iii. The Tabernacle in the centre	17.
	iv. Ephraim on the west side	18-24.
	v. Dan on the north side	25-31
	vi. The men numbered	32-34.
Sect. 3.	Regulations about the Priests and Levites.	
	i. The sons of Aaron	iii. 1-4.

ii. The Levites given to the priests	c. iii. 5-13.
iii. Number of the Levites: the three families: their charges	14-39.
iv. The first-born males of the Israelites . .	40-43.
v. The Levites taken for them: the overplus redeemed	44-51.
vi. Age and time of the Levites' service.	iv. 1-3.
vii. The burden of the Kohathites	4-15.
viii. The charge of Eleazar	16.
ix. Particular charge respecting the Kohathites	17-20.
x. The carriage of the Gershonites	21-28.
xi. Merarites	29-33.
xii. Number of men of the three families fit for service.	34-49.

PART II.

INSTITUTION OF VARIOUS LEGAL CEREMONIES.

Sect. 1. Various ordinances.	
i. Unclean persons put out of the camp . .	v. 1-4.
ii. Of restitution in trespasses	5-10.
iii. The trial of Jealousy	11-31.
iv. Institution of Nazarites	vi. 1-21.
v. Form of blessing the people	22-27.
Sect. 2. The princes of the twelve tribes make offerings to God	vii. 1-89.
Sect. 3. Consecration of the Levites.	
i. Of lighting the lamps.	viii. 1-4.
ii. Consecration of the Levites	5-22.
iii. Their age of service	23-26.
Sect. 4. Celebration of the Passover, etc.	
i. The passover kept	ix. 1-5.
ii. Second passover for the unclean	6-14.
iii. The cloud regulates the movements of, etc.	15-23.
iv. Of the two silver trumpets	x. 1-10.

PART III.

JOURNEY FROM THE WILDERNESS OF SINAI TO THE LAND
OF MOAB, DISTINGUISHED BY EIGHT MURMURINGS.

Sect. 1.	The Journey begun.	
	i. The journey from Sinai begun	c. x. 11-13.
	ii. The order of the march	14-28.
	iii. Request of Moses to Hobab	29-32.
	iv. Three days' journey	33-36.
Sect. 2.	The Journey of the Israelites to the wil- derness of Paran.	
	i. First murmuring, at Taberah	xi. 1-3.
	ii. Second murmuring: quails, seventy El- ders appointed	4-34.
	iii. Journey to Hazeroth	35.
	iv. Third murmuring—that of Miriam and Aaron	xii. 1-15.
	v. Journey to Paran	16.
Sect. 3.	Canaan explored by the Spies.	
	i. The spies, and their instructions	xiii. 1-20.
	ii. Their acts, return, and report	21-33.
	iii. Fourth murmuring	xiv. 1-5.
	iv. Conduct of Joshua and Caleb	6-10.
	v. God's threat: Moses' intercession	11-25.
	vi. The murmurers shall fall in the wilderness.	26-35.
	vii. The unbelieving spies perish	36-38.
	viii. The presumptuous smitten	39-45.
Sect. 4.	Various Laws.	
	i. Law of offerings	xv. 1-16.
	ii. Of a heave-offering	17-21.
	iii. Sacrifice for sins of ignorance	22-29.
	iv. Of the presumptuous person	30, 31.
	v. The sabbath-breaker stoned	32-36.
	vi. Laws about fringes	37-41.
Sect. 5.	Fifth Murmuring.	
	i. Rebellion of Korah, etc.	xvi. 1-40.
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	iii. Aaron's priesthood confirmed by the budding, etc.....	c. xvii. 1-13.
Sect. 6.	Office, charge, and emoluments of the priests and Levites.	
	i. Superiority of the priests to the Levites : charge of both.....	xviii. 1-7.
	ii. Maintenance of the priests.....	8-20.
	iii. Maintenance of the Levites.....	21-24.
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Sect. 7.	The water of Separation.	
	i. Its composition.....	xix. 1-10.
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Sect. 8.	Journey of the Israelites to mount Hor.	
	i. Seventh murmuring : offence of Moses, etc.....	xx. 1-13.
	ii. Unkindness of Edom.....	14-21.
	iii. Death of Aaron.....	22-29.
	iv. Arad, a Canaanite, conquered.....	xxi. 1-3.
	v. Eighth murmuring : fiery serpents.....	4-9.
	vi. Various offerings.....	10-20.
	vii. Sihon, king of the Amorites, subdued ..	21-30.
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PART IV.

VARIOUS TRANSACTIONS IN THE PLAINS OF MOAB.

Sect. 1.	Of Balak and Balaam.	
	i. Balak's first message to Balaam.....	xxii. 1-14.
	ii. Second message.....	15-21.
	iii. Balaam reproved by an angel.....	22-35.
	iv. Balak and Balaam meet.....	36-41.
	v. First sacrifice and parable.....	xxiii. 1-12.
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	vii. Preparation for the third.....	27-30.
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Sect. 2.	The Israelites corrupted by the Moabites.	
	i. The crime.....	xxv. 1-5.

- ii. Zeal and reward of Phinehas. c. xv. 6-15.
- iii. The Midianites vexed 16-18.
- Sect. 5. The Israelites numbered.
 - i. Sum of the tribes, above twenty years old xxvi. 1-51.
 - ii. Of the division of the land. 52-56.
 - iii. The Levites numbered 57-62.
 - iv. These a new generation. 63-65.
- Sect. 4. Laws of Inheritance xxvii. 1-11.
- Sect. 5. Death of Moses announced: his successor appointed 12-23.
- Sect. 6. Of offerings and festivals.
 - i. Continual daily burnt-offering xxviii. 1-8.
 - ii. Offering on the Sabbath. 9, 10.
 - iii. Offering at the beginning of months 11-15.
 - iv. The Passover 16-25.
 - v. Feast of Weeks, or Pentecost 26-31.
 - vi. Feast of Trumpets xxix. 1-6.
 - vii. The day of Atonement 7-11.
 - viii. Feast of Tabernacles 12-40.
- Sect. 7. Of the vow of a man, maid, wife, or widow. xxx. 1-16.
- Sect. 8. Of the Midianites.
 - i. The Midianites spoiled: Balaam slain. xxxi. 1-11.
 - ii. Purification of the men: the spoil: its division 12-47.
 - iii. Voluntary oblation of the officers 48-54.
- Sect. 9. Portion of $2\frac{1}{2}$ tribes on the east of Jordan. xxxii. 1-42.
- Sect. 10. The forty-two Journeys of the Israelites. xxxiii. 1-49.
- Sect. 11. Command about expelling the Canaanites. 50-56.
- Sect. 12. Respecting the promised land.
 - i. Its borders xxxiv. 1-15.
 - ii. The men who were to divide it. 16-29.
 - iii. Cities of the Levites xxxv. 1-8.
 - iv. Cities of refuge 9-15.
 - v. The laws about murder 16-34.
- Sect. 13. Of the daughters of Zelophehad.
 - i. The law of inheritance fixed xxxvi. 1-9.
 - ii. Marriage of the daughters of Zelophehad. 10-13.

PREFACE TO THE FIFTH BOOK OF MOSES,
CALLED DEUTERONOMY.

The word "Deuteronomy" signifies "a repetition of the law," and properly describes the nature of this book. The offending Israelites had fallen in the wilderness, and a new generation had sprung up in their place. The object of Moses in this book was to instruct this new race in the law before his death. The book occupies a period of about two months. Viewed in a general way, it is a repetition of the law, with some explanations.

This book is marked by a peculiar dignity and animation; and Moses appears in it as a man of the most lofty and noble mind, of the most warm and affectionate heart: majesty and tenderness are united in his exhortations to the Israelites. The repetition of the laws, chap. xii—xxvi., affords, of course, no opportunity for the display of these qualities.

In the first part of the book we have a historical sketch of past occurrences, interwoven with which are exhortations of unrivalled simplicity and dignity, kindness and fidelity. The same remark applies with all its force to chap. v—xi. It is in chap. xxviii—xxxiii. that we find all the powers of Moses put forth, while he appears before us in the character of a prophet, a teacher, and a poet.

The reflecting reader will readily discover, that this book, while it perfectly agrees with the three preceding books, has a peculiar character. Here Moses speaks as an old man about to die, under a deep sense of the importance of religion, and with a most intense desire to promote the welfare of the Israelites. In addition to this, however,—it is here that the spiritual nature of the Jewish religion is more fully developed,—it is here that

it is most powerfully felt. Here the great principles of religion are expressly inculcated, and the necessity of obedience is strongly urged. This book, therefore, may be regarded as a commentary on the preceding books. Here we do not merely see the moral, ceremonial, and civil code of the Jews, but we also feel that their religion required of them pious principles, a pure and humble heart, and a holy and obedient life.

In this repetition of the law we see the wisdom and goodness of God: for the new race of Israelites would be induced to remember it with greater care by having heard it from the lips of Moses himself; they would more clearly understand it; they would feel a more lively interest in it; and it would make a stronger impression upon their hearts.—It should also be remembered, that this repetition of the law was accompanied with an entering afresh into covenant with God by the Israelites: chap. xxix. 10—15. The covenant made at Sinai, Exod. xxiv. 1—8., was renewed: and thus the new generation were brought personally under the strongest obligation by their own act.

Among the remarkable passages of this book, a prediction of Christ, chap. xviii. 15—19, ought to be distinctly noticed. See Acts, iii. 22, etc. This prophecy has been fulfilled; and it is our exalted privilege to listen to one who is greater than Moses. Heb. iii. 5, etc.

The latter part of chap. xxviii. deserves particular observation; it being a prophecy which was accomplished in the destruction of the Jewish nation by the Romans. The circumstantial fulfilment of it is described by a Jewish historian.

The history of Moses is deeply interesting and highly instructive. In Exodus we have the account of his birth, preservation, and education. Forty years in Egypt, forty years in Midian, forty years in the wilderness—such was the life of this great and good man. Of the two former parts of his life, the sacred record says but little. During

the last portion of it, what excellence did he exhibit; what labours, trials, and difficulties did he sustain! He was “faithful in all his house.” In this book we find him, a hundred and twenty years old, in the plains of Moab: and we readily admit, without any mere embellishment of fancy, that he appears before us, as the sun in a fine autumnal evening, in a mild and engaging splendour, inspiring us with mingled solemnity and delight; elevating our minds by the grandeur of his thoughts, affecting our hearts by his own warm and chastened feelings, alarming our fears by his awful denunciations, inspiring our hopes by his animating promises, and compelling us by all his statements to see and feel—that the right acknowledgment of God is the duty, interest, glory, and happiness of man.

ANALYSIS OF THE BOOK OF DEUTERONOMY.

PART I.

RECAPITULATION OF THE HISTORY OF THE ISRAELITES AFTER THEIR DELIVERANCE FROM EGYPT.

Sect. 1. Recapitulation of events.	
i. Exordium	c. i. 1-8.
ii. Of the appointment of officers	9-18.
iii. Of sending the Spies: the result	19-46.
iv. Events from Kadesh to the conquest of Sihon	ii. 1-37.
v. Conquest of Og	iii. 1-11.
vi. Settlement of two tribes and a half	12-20.
vii. Desire of Moses to enter into Canaan ...	21-29.
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PART II.

RECAPITULATION AND INCULCATION OF THE SEVERAL LAWS.

I. *Moral Law.*

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Sect. 2.	Admonition grounded on the first commandment	vi. 1-25.
Sect. 3.	Communion with the nations forbidden, etc.	vii. 1-26.
Sect. 4.	Admonition grounded on God's gracious dealings	viii. 1-20.
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PREFACE TO THE BOOK OF JOSHUA.

It may be presumed that this book was written by Joshua, the last verses having been added by some other writer. It comprises the history of 17 years; or, as some think, of 27 or 30 years. It shows the faithfulness of God to his promise; Gen. xv. 13-16. God gave to Joshua the honour of leading the Israelites in their victories over the Canaanites, and of establishing them in the promised land.

This book may be divided into three parts—the occupation of Canaan—the division of the land—and the last recorded acts of Joshua. The first and second contain the history of seven years: but how long Joshua lived after the division of Canaan cannot be accurately determined.

The book of Joshua, it has been justly observed, bears the same relation to the Pentateuch, from which it ought not to be separated, as the Acts of the Apostles bears to the four Gospels. A useful comparison, in fact, may be made between the several parts of the Old Testament and those of the New. The Pentateuch in the former answers to the Gospels in the latter: the book of Joshua answers to the Acts: the writings of the prophets, considered as teachers of religious and moral truth answer to the Epistles: and parts of Ezekiel and Daniel answer to the Revelation. Here we see the provision that was

made in the goodness of God for the instruction and edification of the Jewish and of the Christian Churches. We see it in its analogy: in its substantial identity, and in its circumstantial difference. We compare Moses and Christ, as St. Paul, Heb. iii. 1—6, teaches us to do. We compare the establishment of the Jewish and Christian Churches, and we see the same power displayed, but in a very different manner. We compare the instructions of the prophets, and those of the Apostles. We see both Churches looking to the Messiah,—the one to his first, and the other to his second advent.

As to the war with the Canaanites, we need not repeat here what has been said in our Remarks on the Pentateuch. It has been justly observed—“that the judgments inflicted on the idolatrous nations of Canaan, even to excision, are to be regarded as judicial, and they do not impeach the divine justice, any more than do the exterminating accidents, or convulsions in the natural world, such as fires, hurricanes, and earthquakes.”

Some persons find fault with the circumstance, that the Israelites were employed to execute the divine purpose. It is sufficient to say,—God commanded them to do what they did; and it certainly does not become us to arraign the measures of our Creator. He might have punished the Canaanites in various ways; but He saw proper to do it by the sword of Israel: and who are we, that we should presume to question the propriety of his choice and appointment of means! The Israelites must have had, in the destruction of the Canaanites, a striking and awful warning against idolatry. Leviticus, xviii. 26—28. Further, the gradual extirpation of the Canaanites prevented the land from being overrun with wild beasts. Exod. xxiii. 29, 30; Deut. vii. 22.

The faithfulness and power of God, the calamities which sin produces, the safety and victory of the Church when God is with her, the disposal of all things by the divine will, and the nature of the covenant between God

and man, implying submission, duty, and fidelity on our part, and on his part the bestowment of every needful blessing—are topics which will arrest the attention of the thoughtful and serious reader of this book.—The safety of Rahab, the offence of Achan, the fine character of Caleb, the policy of the Gibeonites, the folly of the Canaanitish kings, and the partial expulsion of the Canaanites—are matters that will obtain his consideration. The one great lesson is—that God is faithful, and will prosper his people, and punish his enemies: in other words, his truth and power shall be exhibited in the establishment of the one, and in the overthrow of the other.

The character of Joshua stands prominently forward to our view in this book. He is the pious and obedient, the courageous and persevering leader of the chosen people. His name signifies—“He shall save.” In his conquest of the promised land, and in his establishment of the Israelites in it, he will always be viewed as an eminent type of Christ—the “Saviour.” His character will bear the closest inspection. Commanded and encouraged by Almighty God, we see him acting with an upright mind; attentive to all his duties in a most arduous situation, and in a most eventful period; in reference to himself, altogether disinterested; and standing before us at last in all the dignity of an affectionate and faithful chief—in all the excellence of an humble and firm believer.

The history of the Church from the call of Abraham, B.C. 1921, to the settlement of the Israelites in Canaan, B.C. 1445, a period of about 476 years, marked as it is with the wanderings, vicissitudes, and trials of the chosen people, and the wonders exhibited on their behalf, will always form a subject of the most interesting, delightful, and profitable meditation to those who love to trace the ways and measures of God in preserving a holy people in an evil world, and in preparing the way for the glorification of Himself by the Incarnation of the Eternal Word.

ANALYSIS OF THE BOOK OF JOSHUA.

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v. Burial of Joseph	32.
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REMARKS ON THE HISTORICAL BOOKS.

The Historical Books of the Old Testament, beginning with Joshua, and ending with Esther, are twelve in number; and give an account of the chosen people from the death of Moses, B. C. 1451, to the national reform effected by Nehemiah, about B. C. 409,—a period of 1042 years. After the Israelites had taken possession of the land of Canaan, we see them in various circumstances, and undergoing many vicissitudes.

I. We see them as separate tribes forming a confederate body, with Judges raised up in times of difficulty. II. We see them under kings as an united nation, during three successive reigns. III. We see them under kings as a divided nation; two tribes forming the kingdom of Judah, and ten tribes that of Israel. IV. After the captivity of the ten tribes, we see the kingdom of Judah alone under its regal government. V. Judah was taken captive, and after seventy years we see the kingdom restored, but not under kings, and not altogether an independent state. See Chronology, part iii. chap. ix.

The Historical Books furnish us with a wonderful display of the perfections of God, as they are manifested in his conduct towards the Israelites. We behold Him as the gracious Father, faithful to his covenant, merciful, bountiful, patient, and forbearing. We behold Him as the just and holy God, the righteous Governor, punishing the incorrigible with severity, and not sparing to chastise his faithful but transgressing servants. We behold him

in his general providence over all, and in his particular providence as to individuals; ruling over all things, and making them subservient to the fulfilment of his gracious designs.

We have also in these books a striking, varied, and ample development of human nature in different circumstances, in prosperity and adversity, in public and in private life. They lead us to the contemplation of characters of various sorts,—men eminent in goodness, and remarkable for iniquity;—good men tarnished with evil, and wicked men adorned with many virtues. Whether the attention be directed to the leading, or to the subordinate characters, each forms a useful and interesting object for our study. Each may be regarded as a portrait drawn by an unerring hand in all the reality of truth, without concealment, and without exaggeration; adorned with the excellence which we ought to seek, or stained with the deformity which we ought to avoid. Here, as in all the Bible, piety is taught by example. The delineation of every character, and the narrative of every occurrence, will furnish the reflecting reader with instruction, warning, encouragement, or consolation.

“These books,” Dr. Gray observes, “were not designed as national annals, to record every minute particular and political event that occurred; but they furnish rather a compendious selection of such remarkable occurrences as were calculated to illustrate the religion of the Hebrew nation; to set before that perverse and ungrateful people, an abstract of God’s proceedings, and of their interests and duties; and also to transmit to posterity an instructive memorial of God’s judgments.

“The object of the sacred historians was to communicate instruction to mankind, and to illustrate the nature of God’s providence in small, as well as in great occurrences; in particular instances, as well as in general appointments: they therefore often descend from the great outline of national concerns to the minute detail of private life.

“ These books constitute, then, an important part of the sacred volume ; which unfolds a complete code of instructive lessons, conveyed under every form, diversified with every style of composition, and enlivened with every illustration of circumstance.

“ The sacred writers described characters and passions as they beheld them, without flattery or disguise, often without comment or remark ; leaving them to excite those sentiments of esteem or repugnance which they were severally calculated to awaken.

“ In a retrospect of the sacred history, it is obvious to remark, that one design of the inspired writers was to place before us the melancholy proofs of that corruption which had been entailed on mankind ; and to exhibit in the depravity of a nation highly favoured, miraculously governed, and instructed by inspired teachers, the necessity of that redemption which was so early and so repeatedly promised by the prophets.” Thus far this valuable author.

In short, then, in the Historical Books of Scripture the most important lessons are communicated in the most impressive and convincing manner. 1. We learn here the power and wisdom, the goodness and faithfulness, the holiness and justice, the mercy and compassion of Jehovah ; and his fatherly care of the Church, in whatever condition it may be. 2. We learn here the depravity, perverseness, and ingratitude of man ; with the nature and consequences of sin—so displeasing to God, and so ruinous to men, both as individuals, and as forming a political body. 3. We learn here also, the excellence, importance, and happiness of sound practical piety.

PREFACE TO THE BOOK OF JUDGES.

This book contains the History of the Israelites from the death of Joshua to the days of Eli, under thirteen

Judges;—men whom God raised in times of imminent danger for the deliverance of his people from their enemies. Samuel probably wrote it. Its chronology is very difficult: but it must comprise the period of about 300 years.

The latter part of the book, chap. xvii—xxi., belongs, in chronological order, to a period not long after the death of Joshua; but it is put at the end, in order that the regular narrative may not be interrupted.

As to the real character of several of the Judges, it is by no means easy to form a correct idea of it. Where our knowledge is so scanty and imperfect, our decisions ought to be cautious and modest. They were men raised up for especial purposes, and they acted by an especial commission. We are not, therefore, either to justify or condemn them with unreflecting promptitude. The clear and weighty instruction which the book is intended to convey is what demands our chief consideration. It furnishes us, then, with a striking picture of a country without magistracy;—of the contest between true and false religion;—of the judgments of God on impiety, and of his mercy to the penitent. The Israelites, now settled in Canaan, instead of improving their blessings to the glory of God, and to their own happiness, plunged into idolatry, and brought on themselves the severe chastisements of Almighty God. They sinned, and were punished: they repented, and were delivered: renewed offence was followed by renewed chastisement; but, in the truth and forbearance of God, they were still preserved.

The thirteen Judges were—Othniel, Ehud, Shamgar, Deborah, Gideon, Tola, Jari, Jephtha, Ibzan, Elon, Abdon, Eli, and Samson: but, (as stated in Chronology, part ii. chap. iv.) it does not appear that they ruled in succession, but at intervals, and more than one of them at the same time, in different parts of the land.

ANALYSIS OF THE BOOK OF JUDGES.

PART I.

THE STATE OF THE ISRAELITES AFTER THE DEATH OF JOSHUA, UNTIL THEY TURNED ASIDE FROM SERVING JEHOVAH.

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PART II.

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| | ii. A prophet reproves the Israelites | 7-10. |
| | iii. An angel appears to Gideon | 11-16. |
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vii.	Ephraimites slain by the Gileadites: Jephtha's death	xii.	1-7.
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iii.	Administration of Abdon		13-15.
Sect. 9.	Subjection to the Philistines: of Samson.		
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ii.	His marriage; riddle; slays 300 Philistines.....	xiv.	1-20.
iii.	Various occurrences in his life	xv.	1-20.
iv.	Of Samson and Delilah	xvi.	1-20.
v.	His death.....		21-31.

PART III.

AN APPENDIX, CONTAINING TRANSACTIONS WHICH TOOK PLACE NOT LONG AFTER THE DEATH OF JOSHUA, SHOWING THE INTRODUCTION OF IDOLATRY, AND THE CONSEQUENT CORRUPTION OF MORALS, FOR WHICH GOD GAVE UP THE ISRAELITES INTO THE HANDS OF THEIR ENEMIES.

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| | ii. | War with Benjamin | 8-25. |
| | iii. | Destruction of the Benjamites | 26-48. |
| Sect. | 5. | Measures for repairing the calamity with which Benjamin had been visited | xxi. 1-25. |

PREFACE TO THE BOOK OF RUTH.

This book is considered as an appendix to the book of Judges, and as an introduction to the book of Samuel. It relates an occurrence which took place perhaps during the judicature of Ehud; and it might have been written by Samuel. Bp. Patrick fixes the date in the judicature of Gideon: but the language of the first verse—"the days in which the judges ruled"—is too indefinite to jus-

tify a positive conclusion respecting a precise period.—The design of the book is twofold;—1. To show the providence of God towards them that fear him; so pleasingly exhibited in the case of Ruth, who was raised, from a state of adversity, to a prosperous condition: and, 2. To show the descent of David in the line of Judah, to which tribe the promise of the Messiah belonged. As that promise was now to be limited to a single family, it was highly expedient that it should be shown, that this family was of the tribe of Judah. In recording the adoption of a gentile woman into that family from which Christ was to descend, the Holy Spirit might give an intimation of the comprehensive nature of the evangelical economy.—This book is written with the purest simplicity; and it delineates a delightful picture in the scenes of private life.

ANALYSIS OF THE BOOK OF RUTH.

PART I.

ACCOUNT OF NAOMI FROM HER LEAVING THE LAND OF ISRAEL UNTIL HER RETURN.

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|-------|---|------------|
| Sect. | 1. Account of Naomi. | |
| | i. History of her family in Moab | c. i. 1-5. |
| | ii. She meditates her return: of Ruth | 6-18. |
| | iii. Naomi and Ruth at Bethlehem. | 19-22. |

PART II.

THE MARRIAGE OF RUTH AND BIRTH OF OBED.

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|-------|--|----------|
| Sect. | 1. Boaz observes Ruth. | |
| | i. Ruth gleanes in the field of Boaz | ii. 1-3. |
| | ii. Kindness of Boaz to her | 4-17. |
| | iii. Ruth relates every thing to Naomi | 18-23. |

Sect. 2.	Boaz owns himself to be the kinsman of Ruth.	
	i. Naomi's instructions to Ruth, etc.....	c. iii. 1-7.
	ii. The acknowledgment and promise of Boaz	8-18.
Sect. 3.	Boaz performs his engagement.	
	i. Of the purchase of the inheritance	iv. 1-12.
	ii. Marriage of Boaz and Ruth: birth of Obed	13-17.
	iii. Genealogy from Pharez, son of Judah, to David	18-22.

PREFACE TO THE FIRST AND SECOND BOOKS OF SAMUEL.

It is probable that Samuel wrote the first of these books as far as chap. xxiv. inclusive; and that the remainder of it, with the whole of the second book, was written by the prophets Gad and Nathan: 1 Chron. xxxi. 29. The first book contains the history of the Jewish Church and Polity, from the birth of Samuel, under the judicature of Eli, to the death of Saul; a period of between 80 and 100 years.

Eli, Samuel, and Saul are the prominent characters in the first of these books to chap. xvi. ; then David is conspicuous: we see him pious, valiant, faithful, and humane; persecuted, wandering, and preserved. The affectionate and disinterested Jonathan deserves also peculiar attention.

The second of these books records the history of David, a period of forty years. In him the kingdom was transferred from the tribe of Benjamin to the tribe of Judah. Here we find related—the victories and prosperity of David—his offence—and the troubles and calamities which marked the latter half of his reign. His administration was wise: his efforts to promote true religion were great.—The history of the life of David, it may be

observed, is of great importance for the elucidation of many of the Psalms.

Both these books, as well as those of the Kings, abound with striking and various developments of human nature: and if, in reading them, we rightly reflect on the conduct of God, and on the conduct of man, we cannot fail to derive important instruction from every paragraph. But if we would gain advantage from these books, we must not confine ourselves to the mere history, but exercise the closest meditation; for the instruction which they are intended to convey to us is not stated, but is to be deduced by us from the sacred narratives. Unless we attend to this, we shall only move on the surface, whether we read the delineation of character or the detail of occurrences and events, and at the most only make ourselves familiar with historical facts.

ANALYSIS OF THE FIRST BOOK OF SAMUEL.

PART I.

TRANSACTIONS UNDER THE JUDICATURE OF ELI.

Sect. 1.	The birth of Samuel, etc.	
	i. Of Elkanah	c. i. 1-2.
	ii. Hannah's sorrow and vow: Eli's conduct	4-18.
	iii. Birth of Samuel	19-23.
	iv. He is brought to Shiloh.	24-28.
	v. Hannah's hymn of thanksgiving.	ii. 1-11.
Sect. 2.	Of Eli's sons.	
	i. Their wickedness	12-17.
	ii. Ministry of Samuel: Elkanah's family .	18-21.
	iii. Eli's expostulation with his sons	22-26.
	iv. Punishment denounced against his house	27-36.
Sect. 3.	The Call of Samuel.	
	i. The divine call	iii. 1-10.
	ii. Destruction of Eli's family revealed to Samuel	11-14.

	iii. He declares it to Eli	c. iii. 15-18.
	iv. He is acknowledged a prophet	19-21.
Sect.	4. The denunciations fulfilled.	
	i. Philistines conquer, etc : the Ark taken.	iv. 1-11.
	ii. Death of Eli	12-18.
	iii. Death of his daughter-in-law	19-22.

PART II.

JUDICATURE OF SAMUEL.

Sect.	1. Of the Ark of God.	
	i. The ark at Ashdod : Dagon smitten.....	v. 1-7.
	ii. At Gath	8, 9.
	iii. At Ekron.....	10-12.
	iv. Sent to Bethshemesh	vi. 1-20.
	v. To Kirjath-jearim	v. 21. vii. 1, 2.
Sect.	2. The Philistines subdued.	
	i. The Israelites repent at Mizpeh.....	3-6.
	ii. Philistines subdued	7-14.
	iii. Samuel's administration.....	15-17.
Sect.	3. The Israelites demand a king.	
	i. Of Samuel's sons : a king demanded	viii. 1-5.
	ii. Samuel's conduct	6-9.
	iii. The king described.....	10-18.
	iv. Obstnacy of the Israelites	19-22.
Sect.	4. Destination of Saul to be king.	
	i. Saul, not finding his father's asses, visits Samuel	ix. 1-14.
	ii. Meeting of Samuel and Saul	15-24.
	iii. Samuel anoints Saul	v. 25-27. x. 1.
	iv. Samuel's predictions : their fulfilment ...	2-13.
	v. Of Saul's uncle	14-16.
	vi. Saul appointed king	17-27.
Sect.	5. Ammonites conquered : Saul confirmed in the kingdom	xi. 1-15.
Sect.	6. Samuel's censure of the Israelites.	
	i. He asserts his integrity	xii. 1-5.
	ii. He reasons with the people	6-15.

- iii. The divine displeasure manifested by
thunder c. xii. 16-19.
iv. Samuel comforts and warns the Israelites 20-25.

PART III.

THE HISTORY OF SAUL: TRANSACTIONS DURING HIS REIGN;
PARTICULARLY HIS PERSECUTIONS OF DAVID.

- Sect. 1. War with the Philistines.
i. The Philistines assemble xiii. 1-7.
ii. Saul sacrifices: reproved by Samuel..... 8-14.
iii. The spoilers of the Philistines 15-23.
iv. Jonathan smites a garrison, etc..... xiv. 1-14.
v. Defeat of the Philistines... 15-23.
vi. Saul's adjuration: Jonathan's error 24-30.
vii. The people eat blood 31-35.
viii. Jonathan's error discovered: he is rescued 36-46.
ix. Saul's victories 47-52.
- Sect. 2. War with the Amalekites.
i. Saul sent against Amalek xv. 1-5.
ii. His victory and transgression..... 6-9.
iii. Reproved by Samuel 10-23.
iv. Rejected from being king 24-31.
v. Agag slain: final separation of Samuel
and Saul 32-35.
- Sect. 3. David anointed by Samuel.
i. Samuel sent to Jesse at Bethlehem xvi. 1-3.
ii. David anointed 4-13.
iii. Saul, troubled with an evil spirit, sends
for David 14-23.
- Sect. 4. David slays Goliath.
i. Of Goliath: the dismay he produced ... xvii. 1-11.
ii. Of David: he engages to conquer Go-
liath. 12-37.
iii. His success..... 38-58.
- Sect. 5. Saul's envy: evil designs respecting Da-
vid.
i. Jonathan's love for David xviii. 1-4.
ii. Saul's envy..... 5-9.

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| | iii. | His murderous design ; fear of David ...c. | xviii. | 10-16. |
| | iv. | Michal, Saul's daughter, given to David. | | 17-30. |
| | v. | Jonathan speaks kindly of David to Saul | xix. | 1-7. |
| Sect. | 6. | Various persecutions of David by Saul. | | |
| | i. | David's victory : Saul's evil purpose :
David's escape | | 8-17. |
| | ii. | David at Naioth. | | 18-24. |
| | iii. | He consults with Jonathan | xx. | 1-10. |
| | iv. | Covenant of David and Jonathan | | 11-23. |
| | v. | Saul's perverseness : separation of David
and Jonathan | | 24-42. |
| Sect. | 7. | David at different places. | | |
| | i. | David at Nob | xxi. | 1-9. |
| | ii. | At Gath | | 10-15. |
| | iii. | In the cave of Adullam | xxii. | 1, 2. |
| | iv. | At Mizpeh : forest of Hareth. | | 3-5. |
| | v. | Saul and Doeg : priests slain, etc. | | 6-23. |
| | vi. | David at Keilah. | xxiii. | 1-13. |
| | vii. | Wilderness of Ziph : hill of Machilah | | 14-23. |
| | viii. | Wilderness of Maon | | 24-28. |
| | ix. | En-gedi : spares Saul's life. v. 29. | xxiv. | 1-22. |
| Sect. | 8. | David in Paran : of Nabal. | | |
| | i. | Death of Samuel | xxv. | 1. |
| | ii. | Nabal's churlishness | | 2-13. |
| | iii. | Abigail's prudence. | | 14-31. |
| | iv. | Nabal's death : David marries Abigail. . | | 32-44. |
| Sect. | 9. | Saul's last persecutions of David. | | |
| | i. | David spares Saul's life at Hachilah. | xxvi. | 1-25. |
| | ii. | David a second time at Gath. | xxvii. | 1-4. |
| | iii. | Achish puts confidence in him | | 5-12. |
| Sect. | 10. | The last days of Saul. | | |
| | i. | Saul consults a witch at Endor. | xxviii. | 1-25. |
| | ii. | David dismissed by Achish | xxix. | 1-11. |
| | iii. | He smites the Amalekites. | xxx. | 1-31. |
| | iv. | Death of Saul. | xxxi. | 1-13. |

ANALYSIS OF THE SECOND BOOK OF
SAMUEL.

PART I.

THE TRIUMPHS OF DAVID.

Sect. 1.	Of the death of Saul.	
	i. Tidings of it brought to David	c. i. 1-16.
	ii. His elegy on the death of Saul and Jonathan.....	17-27.
Sect. 2.	Divided state of the kingdom, etc.	
	i. David king over Judah at Hebron.....	ii. 1-4.
	ii. Ishbosheth king over Israel at Mahanaim	5-11.
	iii. Civil strife	12-32.
	iv. Abner revolts to David	iii. 1-21.
	v. Joab slays Abner	22-30.
	vi. David's grief for Abner	31-39.
	vii. Ishbosheth slain	iv. 1-12.
	viii. David sole king.....	v. 1-3.
Sect. 3.	First transactions of David's reign.	
	i. David takes Zion	4-10.
	ii. Of Hiram	11, 12.
	iii. David's family	13-16.
	iv. He twice defeats the Philistines	17-25.
	v. Brings the ark to Zion	vi. 1-23.
	vi. Designs building a temple: restrained, etc.	vii. 1-29.
Sect. 4.	Different wars.	
	i. Various enemies vanquished	viii. 1-18,
Sect. 5.	David's kindness to Mephibosheth	ix. 1-13.
Sect. 6.	Ammonites and Syrians overcome.....	x. 1-19.

PART II.

THE TROUBLES OF DAVID: THEIR CAUSE: HIS REPENTANCE,
AND HIS RECOVERY OF THE DIVINE FAVOUR.

Sect. 1.	The matter of Uriah.	
	i. David's offence	xi. 1-5.

	ii. His cruel artifice.....	c. xi. 6-25.
	iii. He marries Bath-sheba	26, 27.
	iv. Nathan's parable	xii. 1-14.
	v. Death of the child	15-23.
	vi. Birth of Solomon.....	24, 25.
	vii. Rabbah taken.....	26-31.
Sect.	2. David's domestic troubles.	
	i. Of Amnon, Tamar, and Absalom	xiii. 1-39.
	ii. Absalom's recall.....	xiv. 1-33.
Sect.	3. Absalom's conspiracy against David.	
	i. His artifice	xv. 1-6.
	ii. Conspiracy at Hebron	7-12.
	iii. David's flight from Jerusalem	13-37.
	iv. Ziba's deceit	xvi. 1-4.
	v. Shimei's perverse conduct	5-14.
	vi. Of Hushai and Ahithophel.....v. 15-23.	xvii. 1-14.
	vii. Secret information sent to David	15-22.
	viii. Ahithophel's death.....	23.
	ix. Absalom's proceedings	24-26.
	x. Kindness shown to David at Mahanaim ^o .	27-29.
	xi. The battle : death of Absalom	xviii. 1-18.
	xii. David's grief	19-33.
	xiii. Joab's remonstrance	xix. 1-8.
	xiv. The return : Shimei : Mephibosheth : Barzillai	9-40.
	xv. Expostulation of the Israelites	41-43.

PART III.

DAVID'S RESTORATION TO THE THRONE : SUBSEQUENT TRANSACTIONS.

Sect.	1. Revolt of Sheba : his death	xx. 1-26.
Sect.	2. Of the Gibeonites	xxi. 1-14.
Sect.	3. War with the Philistines.....	15-22.
Sect.	4. Psalm of Thanksgiving. (Psalm xviii.).	xxii. 1-51.
Sect.	5. Last words of David	xxiii. 1-7.
Sect.	6. Catalogue of his mighty men.....	8-39.

Sect. 7. David offends by numbering the people.	
i. The people numbered	c. xxiv. 1-9.
ii. God's message to David	10-14.
iii. The Pestilence	15-17.
iv. Of Araunah.....	18-25.

PREFACE TO THE FIRST AND SECOND BOOKS OF KINGS.

These books contain an account—of the height of national glory to which the Israelites arrived under Solomon—of the Division of the kingdom under his son Rehoboam—and of the Decline of the two kingdoms of Israel and Judah—to the subversion of the former, when the ten tribes were taken captive to Assyria by Shalmaneser—and to that of the latter, when the two remaining tribes were taken captive to Babylon by Nebuchadnezzar. The materials of which these books are composed were written by men who recorded the history of their own times, and probably were digested into their present form by Ezra.

The first of these books contains a period of about 125 years, from the anointing of Solomon, B. C. 1015, to the death of Jehoshaphat, B. C. 890. The second of them contains the contemporaneous history of the two kingdoms, from the death of Jehoshaphat to the subversion of the Israelitish kingdom, B. C. 719, a period of 171 years; and then the history of the kingdom of Judah alone, to its subversion B. C. 588, a period of 131 years. During the two periods contained in the second book most of those prophets flourished whose writings form such a large and important portion of the sacred volume.

The reign of Solomon was splendid; but a gloomy cloud hangs upon the latter part of it. Of the history of this wisest of men we know but very little: the sacred annals do not gratify our curiosity. The sequel of the

Jewish history is of a very mixed nature: wickedness prevailed to an awful extent among the chosen people: of this melancholy fact we have undeniable evidence from the narratives of the historians, and from the faithful instructions of the several prophets. In the kingdom of Israel we see a long succession of wicked kings: in that of Judah, we find a few who were eminent for piety. In every page of these books we behold the genuine character of man: and through the whole history we see the faithfulness and unchangeableness of God, his holiness and justice, his mercy and forbearance. Numberless indeed are the lessons which we are here taught in the most impressive manner: of these let one be particularly noticed—"Righteousness exalteth a nation; but sin is a reproach to any people;" and, we may add, it is the misery, and ultimately the ruin, of any people. What is true with respect to the community, is equally true when applied to individuals, often in a temporal, and infallibly in a spiritual view.

ANALYSIS OF THE FIRST BOOK OF KINGS.

PART I.

THE HISTORY OF THE REIGN OF SOLOMON.

Sect. 1.	The last days of David.	
	i. Adonijah's usurpation.....	c. i. 1-10.
	ii. Solomon appointed king.....	11-40.
	iii. Adonijah's apprehensions	41-53.
	iv. Death of David	ii. 1-12.
Sect. 2.	Adonijah put to death etc.....	13-46.
Sect. 3.	Solomon's marriage, wisdom, and grandeur.	
	i. He marries Pharoah's daughter.....	iii. 1.
	ii. He asks for wisdom	2-15.

	iii. His display of wisdom	c. iii. 16-28.
	iv. His princes, officers, and empire	iv. 1-21.
	v. His splendour and wisdom.....	22-34.
Sect.	4. Of the Temple, and of Solomon's house.	
	i. Agreement between Solomon and Hiram	v. 1-12.
	ii. Of the workmen	13-18.
	iii. The Temple built	vi. 1-38.
	iv. Other buildings	vii. 1-12.
	v. Of things belonging to the Temple	13-51.
Sect.	5. Dedication of the Temple.	
	i. The ark, etc. put into the Temple.....	viii. 1-11.
	ii. Solomon blesses the Temple.....	12-21.
	iii. The dedicatory prayer	22-53.
	iv. He blesses and exhorts the people.....	54-61.
	v. Sacrifices and feast	62-66.
Sect.	6. God's covenant with Solomon	ix. 1-9.
Sect.	7. Various particulars	10-28.
Sect.	8. Queen of Sheba's visit	x. 1-13.
Sect.	9. Solomon's prosperity	14-29.
Sect.	10. Solomon's troubles and death.	
	i. He is seduced to idolatry	xi. 1-8.
	ii. The divine displeasure	9-13.
	iii. His adversaries, Hadad and Rezon	14-25.
	iv. Of Jeroboam	26-40.
	v. Solomon's death: Rehoboam king.....	41-43.

PART II.

HISTORY OF THE KINGDOMS OF JUDAH AND ISRAEL.

Sect.	1. Division of the kingdom.	
	i. Rehoboam rejects wise counsel.....	xii. 1-15.
	ii. Revolt of ten tribes: Jeroboam their king	16-20.
	iii. Rehoboam forbidden to fight against Israel	21-24.
	iv. Jeroboam establishes idolatry in Israel... ..	25-33.
Sect.	2. Reign and death of Jeroboam king of Is- rael.	
	i. Prophecy against the altar in Bethel ...	xiii. 1-10.

	ii. Disobedience of the prophet	c. xiii. 11-32.
	iii. Obstinate wickedness of Jeroboam	33, 34.
	iv. Abijah's sickness : Ahijah's prophecy ...	xiv. 1-16.
	v. Abijah's and Jeroboam's death : Nadab king of Israel	17-20.
Sect. 3.	Further account of Rehoboam.	
	i. Wickedness of Judah.....	21-24.
	ii. Shishak plunders Jerusalem	25-28.
	iii. Death of Rehoboam : Abijah king of Ju- dah	29-31.
Sect. 4.	Abijah's reign	xv. 1-8.
Sect. 5.	Asa king of Judah	9-24.
Sect. 6.	Nadab king of Israel	25-28.
Sect. 7.	Baasha king of Israel	v. 29-34. xvi. 1-7.
Sect. 8.	Elah king of Israel.....	8-10.
Sect. 9.	Zimri king of Israel	11-20.
Sect. 10.	Tibni slain : Omri king of Israel	21-28.
Sect. 11.	Ahab king of Israel : Elijah prophet.	
	i. Ahab's wicked conduct. (Of Jericho)..	29-34.
	ii. Elijah predicts a famine : brook Cherish.	xvii. 1-7.
	iii. At Zarephath : of the barrel of meal.....	8-16.
	iv. He performs a miracle	17-24.
	v. He is sent to Ahab : of Obadiah	xviii. 1-6.
	vi. Ahab and Elijah meet.....	7-16.
	vii. Baal's priests confounded and slain	17-40.
	viii. Elijah predicts rain.....	41-46.
	ix. Flees to Beer-sheba : to Horeb.....	xix. 1-8.
	x. God appears to him : a commission	9-18.
	xi. Elisha follows Elijah	19-21.
Sect. 12.	Siege of Samaria by the Syrians.	
	i. Message of Benhadad to Ahab	xx. 1-12.
	ii. Syrians slain	13-21.
	iii. Their second defeat	22-30.
	iv. Ahab's covenant with them	31-43.
Sect. 13.	The affair of Naboth.	
	i. Ahab's covetousness	xxi. 1-4.
	ii. Jezebel's bloody device against Naboth...	5-16.
	iii. Divine judgment denounced	17-24.
	iv. Ahab's character : his repentance	25-29.

Sect. 14. Ahab's death.	
i. The false prophets	c. xxii. 1-12.
ii. Micaiah	13-28.
iii. Ahab slain	29-40.
Sect. 15. Jehoshaphat king of Judah : his death :	
Jehoram succeeds him	41-50.
Sect. 16. Ahaziah king of Israel	51-53.

ANALYSIS OF THE SECOND BOOK OF KINGS.

PART I.

THE CONTEMPORARY HISTORY OF THE TWO KINGDOMS, TO THE CAPTIVITY OF ISRAEL BY SHALMANESER.

Sect. 1. Ahaziah king of Israel.	
i. In sickness he consults Baal-zebub	c. i. 1, 2.
ii. Elijah foretells his death	3, 4.
iii. Fire from heaven, etc.	5-16.
iv. Ahaziah's death	17, 18.
Sect. 2. Of Elijah and Elisha.	
i. Elijah and Elisha	ii. 1-8.
ii. Elisha's request : Elijah's translation ...	9-15.
iii. Vain search for Elijah	16-18.
iv. Waters of Jericho healed	19-22.
v. Elisha mocked.....	23-25.
Sect. 3. Jehoram king of Israel.	
i. Moabites rebel	iii. 1-5.
ii. Want of water relieved	6-20.
iii. Moabites vanquished : a horrid sacrifice .	21-27.
Sect. 4. The widow's oil	iv. 1-7.
Sect. 5. The Shunammite.	
i. Her kindness : she has a son.....	8-17.
ii. Her son dies : restored to life	18-37.
Sect. 6. Elisha at Gilgal.	
i. Of the deadly pottage.....	38-41.

	ii. Elisha gives food to a hundred men	c. iv. 42-44.
Sect. 7.	Of Naaman, the Syrian leper.	
	i. Naaman sent to Samaria, etc.	v. 1-7.
	ii. Conduct of Elisha : Naaman's recovery..	8-14.
	iii. His subsequent conduct	15-19.
	iv. Gehazi's misconduct and punishment ...	20-27.
Sect. 8.	Elisha causes iron to swim	vi. 1-7.
Sect. 9.	The Syrians struck blind	8-23.
Sect. 10.	Siege of Samaria	
	i. Famine in Samaria	24-33.
	ii. Elisha predicts plenty : fulfilled	vii. 1-20.
Sect. 11.	The land of the Shunammite restored ...	viii. 1-6.
Sect. 12.	Elisha at Damascus : Hazael king of Syria	7-15.
Sect. 13.	Jehoram king of Judah : Edom rebels :	
	Jehoram's death.....	16-24.
Sect. 14.	Ahaziah king of Judah	25-29.
Sect. 15.	Jehu king of Israel.	
	i. Jehu anointed : proclaimed king	ix. 1-13.
	ii. He conspires against Joram	14-26.
	iii. Ahaziah slain.....	27-29.
	iv. Jezebel's death	30-37.
	v. Ahab's sons slain	x. 1-11.
	vi. Brethren of Ahaziah slain	12-14.
	vii. Of Jonadab, son of Rechab	15-17.
	viii. Worshipers of Baal destroyed	18-28.
	ix. Character and death of Jehu	29-36.
Sect. 16.	Of Athaliah, queen of Judah.	
	i. Her cruelty : Joash preserved	xi. 1-3.
	ii. Of Jehoiada : Joash crowned.....	4-12.
	iii. Athaliah slain	13-16.
	iv. Jehoiada restores the worship of God ...	17-21.
Sect. 17.	Jehoash (Joash) king of Judah	xii. 1-21.
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Sect. 20.	Elisha's sickness and death	14-21.
Sect. 21.	Hazael's death	22-25.
Sect. 22.	Amaziah king of Judah.....	xiv. 1-22.
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Sect. 24.	Azariah (Uzziah) king of Judah	xv. 1-7.

Sect. 25. Zechariah king of Israel	c. xv. 8-12.
Sect. 26. Shallum king of Israel	13-15.
Sect. 27. Menahem king of Israel	16-22.
Sect. 28. Pekahiah king of Israel	23-26.
Sect. 29. Pekah king of Israel.....	27-31.
Sect. 30. Jotham king of Judah	32-38.
Sect. 31. Ahaz king of Judah	xvi. 1-20.
Sect. 32. Hoshea king of Israel.	
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ii. Captivity of Israel.....	6-23.
iii. Cuthites, etc. settle in Samaria	24-41.

PART II.

HISTORY OF THE KINGDOM OF JUDAH TO THE BABYLONISH
CAPTIVITY.

Sect. 1. Hezekiah's reign.	
i. His pious conduct	c. xviii. 1-8.
ii. Samaria taken by Shalmaneser.....	9-12.
iii. Sennacherib invades Judah	13-16.
iv. Of Rabshakeh	17-37.
v. Hezekiah's sorrow : comforted	xix. 1-7.
vi. Sennacherib's letter to him	8-13.
vii. His prayer : Isaiah's prophecy	14-34.
viii. An angel slays the Assyrians	35-37.
ix. Hezekiah's sickness and recovery.....	xx. 1-11.
x. His transgression. Babylonian Captivity foretold	12-19.
xi. His death	20, 21.
Sect. 2. Manassch's reign.	
i. His wickedness	xxi. 1-9.
ii. Prophecies against him	10-16.
iii. His death	17, 18.
Sect. 3. Amon's reign.....	19-26.
Sect. 4. Josiah's reign.	
i. He repairs the Temple	xxii. 1-7.
ii. Hilkiah discovers the book of the law ...	8-14.

	iii. Prediction of the ruin of Jerusalem.....c.	xxii. 15-20.
	iv. Josiah destroys idolatry.....	xxiii. 1-28.
	v. His death	29, 30.
Sect. 5.	Jehoahaz king: his death in Egypt.....	31-35.
Sect. 6.	Jehoiakim's reign: subdued by Nebuchadnezzar	v. 36, 37. xxiv. 1-7.
Sect. 7.	Jehoiachin's reign: Jerusalem besieged...	8-16.
Sect. 8.	Zedekiah's reign.	
	i. His wickedness	17-20.
	ii. Jerusalem besieged.....	xxv. 1-3.
	iii. Jerusalem broken down: the Temple burnt	4-17.
	iv. Priests, etc. slain at Riblah	18-21.
Sect. 9.	Of Gedaliah	22-26.
Sect. 10.	Of Jehoiachin	27-30.

PREFACE TO THE FIRST AND SECOND BOOKS OF CHRONICLES.

These books may be viewed as an abridgment of all the sacred history, but more especially of the Jewish nation to their return from the Babylonish Captivity. The first of them traces the rise and propagation of the Israelites from Adam, and then gives a circumstantial account of the reign of David; particularly stating the regulations respecting those who conducted the public worship of God. In the second book the narrative is carried on, and relates the progress and dissolution of the kingdom of Judah. As but little notice is taken of the kings of Israel, it is probable that this book was chiefly composed from the records of the kingdom of Judah. The two books comprise a period of about 3416 years. It is uncertain who the compiler of them was: it is evident that he lived after the Captivity.

We may at first view regard the genealogical tables as altogether uninteresting: but when we consider that they

are a standing monument of the scrupulous care which the Jews maintained in recording their history; that they show the fulfilment of the prophecies; that they lay down the ranks, functions, and order of the priests and Levites, so that they might assume their proper place after the Captivity; and that they enabled the Jews to re-establish, on their former ancient footing, and in their former inheritance, each of the tribes, as far as it was practicable; we must acknowledge their importance and utility. Their preservation also, as for any thing that we know to the contrary, may be serviceable to the Jews at some future period of their history, at their final restoration.

These two books are to be regarded as supplementary to those of Samuel and of the Kings; supplying what had been omitted, and stating several matters more at large. A careful comparison of these several books, and a familiar acquaintance with them, are necessary for obtaining an exact and comprehensive view of the history of the chosen people, and for understanding the writings of the prophets.

ANALYSIS OF THE FIRST BOOK OF CHRONICLES.

PART I.

GENEALOGICAL TABLES FROM ADAM TO EZRA.

Sect. 1.	From Adam to Jacob.	
	i. From Adam to Noah.....	c. i. 1-4.
	ii. Sons of Japheth.....	5-7.
	iii. Sons of Ham.....	8-16.
	iv. Sons of Shem.....	17-23.
	v. Line of Shem to Abraham.....	24-28.
	vi. Sons of Ishmael.....	29-31.
	vii. Sons of Abraham by Keturah.....	32, 33.
	viii. Sons of Esau.....	34-42.
	ix. Kings and dukes of Edom.....	43-54.

Sect. 2. From Jacob to David.	
i. Sons of Jacob.....	c. ii. 1, 2.
ii. Posterity of Judah.....	3-17.
Sect. 3. Posterity of Caleb, son of Hezron	18-20.
Sect. 4. Posterity of Hezron	21-24.
Sect. 5. Posterity of Jerahmeel	25-33.
Sect. 6. Posterity of Sheshan	34-41.
Sect. 7. Posterity of Caleb, brother of Jerahmeel, etc.	42-55.
Sect. 8. The sons of David.....	iii. 1-9.
Sect. 9. Regal line of Solomon	10-16.
Sect. 10. Successors of Jeconiah	17-24.
Sect. 11. Judah in the line of Pharez	iv. 1-23.
Sect. 12. Simeon: their cities	24-43.
Sect. 13. Reuben	v. 1-10.
Sect. 14. Gad	11-17.
Sect. 15. Exploits of the two tribes and a half ...	18-24.
Sect. 16. Idolatry and captivity of the half tribe of Manasseh	25, 26.
Sect. 17. Levi, Aaron, and line of the priests	vi. 1-47.
Sect. 18. Office of priests and Levites	48-53.
Sect. 19. Cities given to them	54-81.
Sect. 20. Sons of Issachar	vii. 1-5.
Sect. 21. Sons of Benjamin	6-12.
Sect. 22. Sons of Naphtali	13.
Sect. 23. Sons of Manasseh	14-19.
Sect. 24. Sons of Ephraim	20-29.
Sect. 25. Sons of Asher	30-40.
Sect. 26. Genealogy of Benjamin to Saul	viii. 1-32.
Sect. 27. Descendants of Saul	33-40.
Sect. 28. Genealogy of the first inhabitants of Jerusalem after the return from the Captivity	ix. 1-34.
Sect. 29. Genealogy of Saul and of his sons	35-44.

PART II.

THE HISTORY OF SAUL AND DAVID.

Sect. 1.	The overthrow and death of Saul.	
	i. His overthrow	c. x. 1-10.
	ii. Kindness of the men of Jabesh-Gilead ...	11-12.
	iii. Cause of Saul's death	13, 14.
Sect. 2.	The reign of David.	
	i. His inauguration	xi. 1-3.
	ii. He takes the castle of Zion	4-9.
	iii. His mighty men	10-47.
	iv. His armies	xii. 1-40.
	v. The Ark at the house of Obed-Edom ...	xiii. 1-14.
	vi. Hiram's kindness: David's prosperity ...	xiv. 1-7.
	vii. Victories over the Philistines	8-17.
	viii. The Ark brought to Zion	xv. 1-29.
	ix. Religious services	xvi. 1-6.
	x. Psalm of thanksgiving. Ps. xcvi. and cv.	7-36.
	xi. David appoints ministers, etc.	37-43.
	xii. Purposes to build a Temple: restrained	xvii. 1-15.
	xiii. His prayer and thanksgiving	16-27.
	xiv. Conquers various enemies	xviii. 1-17.
	xv. Ammonites and Syrians overcome	xix. 1-19.
	xvi. Rabbah taken	xx. 1-8.
	xvii. Offence of numbering the people	xxi. 1-30.
	xviii. Materials for the Temple collected	xxii. 1-5.
	xix. Instructions to Solomon	6-16.
	xx. Admonition to the chiefs: Solomon made king	v. 17-19. xxiii. 1.
Sect. 3.	Ecclesiastical regulations.	
	i. Three divisions of the Levites	2-23.
	ii. Their employment.....	24-32.
	iii. Division of the priests into twenty-four orders.....	xxiv. 1-19.
	iv. Kohathites and Merarites divided by lot	20-31.
	v. Singers, and their divisions	xxv. 1-31.
	vi. Division of the porters	xxvi. 1-12.
	vii. Keepers of the gates	13-19.

	viii. Keepers of the treasures	c. xxvi. 20-28.
Sect. 4.	Civil regulations.	
	i. Officers and judges	29-32.
	ii. Captains.....	xxvii. 1-15.
	iii. Princes of the tribes: numbering re- strained	16-24.
	iv. David's officers	25-34.
Sect. 5.	Last days of David.	
	i. His pious remarks about the Temple ...	xxviii. 1-8.
	ii. His address to Solomon	9, 10.
	iii. He gives patterns, etc.: encourages So- lomon.....	11-21.
	iv. Offerings for the Temple	xxix. 1-9.
	v. David's thanksgiving and prayer	10-19.
	vi. Solomon made king	20-25.
	vii. Death of David	26-30.

ANALYSIS OF THE SECOND BOOK OF CHRONICLES.

PART I.

HISTORY OF THE REIGN OF SOLOMON.

Sect. 1.	Solomon's worship at Gibeon: wisdom; wealth	c. i. 1-17.
Sect. 2.	Preparation for the Temple: place; time	ii. 1-18. iii. 1, 2.
Sect. 3.	Ornaments, etc. of the Temple.....	iii. 3-17. iv. 1-22.
Sect. 4.	The Ark put in the Temple: Divine Presence.....	v. 1-14.
Sect. 5.	Solomon blesses the people, and God ...	vi. 1-11.
Sect. 6.	His prayer at the consecration, etc.	12-42.
Sect. 7.	Sacrifices and feast	vii. 1-11.
Sect. 8.	God's conditional promises to Solomon	12-22.
Sect. 9.	Various buildings: other matters	viii. 1-18.
Sect. 10.	Visit of the queen of Sheba	ix. 1-12.
Sect. 11.	Solomon's grandeur, power, and death ...	13-31.

PART II.

HISTORY OF THE KINGDOM OF JUDAH TO THE CAPTIVITY.

Sect. 1.	Reign of Rehoboam.	
	i. He rejects wise counsel	c. x. 1-15.
	ii. Revolt of the ten tribes	16-19.
	iii. He is forbidden to fight against Israel ...	xi. 1-4.
	iv. He fortifies the country	5-12.
	v. The Levites resort to him	13-17.
	vi. His wives, etc.	18-23.
	vii. His offence and punishment	xii. 1-4.
	viii. His repentance and deliverance.....	5-12.
	ix. His character and death	13-16.
Sect. 2.	Reign of Abijah : victory over Jeroboam	xiii. 1-22.
Sect. 3.	Reign of Asa.	
	i. His piety	xiv. 1-5.
	ii. He strengthens his kingdom	6-8.
	iii. Overcomes the Ethiopians.....	9-15.
	iv. Solemn covenant with God	xv. 1-19.
	v. League with Benhadad : reprov'd	xvi. 1-10.
	vi. His offence in his disease	11-14.
Sect. 4.	Reign of Jehoshaphat.	
	i. His attention to religion	xvii. 1-9.
	ii. His greatness, captains, and armies	10-19.
	iii. Affinity with Ahab : reprov'd	xviii. 1-34. xix. 1-3.
	iv. Attention to justice and religion	4-14.
	v. War with the Moabites ; a fast ; prayer	xx. 1-13.
	vi. Jehaziel's prophecy : its fulfilment	14-30.
	vii. Character and death of Jehoshaphat	31-37.
Sect. 5.	Jehoram's reign ; wickedness ; disease ; death	xxi. 1-20.
Sect. 6.	Reign of Ahaziah	xxii. 1-9.
Sect. 7.	Reign of Athaliah	10-12.
Sect. 8.	Reign of Joash.	
	i. Joash crowned	xxiii. 1-11.
	ii. Athaliah slain	12-15.
	iii. Jehoiada's regulation	16-21.
	iv. The Temple repaired	xxiv. 1-14.
	v. Jehoiada's death : ill conduct of Joash ...	15-22.

- vi. Punishment and death of Joash..... c. xxiv. 23-27.
- Sect. 9. Reign of Amaziah.
 - i. His character and conduct..... xxv. 1-4.
 - ii. Conquers the Edomites 5-13.
 - iii. His idolatry 14-16.
 - iv. War with Israel : his death 17-28.
- Sect. 10. Reign of Uzziah.
 - i. His piety and success xxvi. 1-15.
 - ii. His pride, offence, and death..... 16-23.
- Sect. 11. Reign of Jotham xxvii. 1-9.
- Sect. 12. Reign of Ahaz.
 - i. His wickedness and idolatry xxviii. 1-5.
 - ii. Captives of Judah sent home by Israel 6-15.
 - iii. Ahaz seeks aid from Assyria : his death 16-27.
- Sect. 13. Reign of Hezekiah.
 - i. His attention to religion xxix. 1-19.
 - ii. His solemn sacrifices..... 20-36.
 - iii. A solemn Passover proclaimed xxx. 1-12.
 - iv. The Passover held..... 13-27.
 - v. Regulations respecting religion..... xxxi. 1-21.
 - vi. Jerusalem fortified against Sennacherib... xxxii. 1-8.
 - vii. Sennacherib's message 9-20.
 - viii. The Assyrians destroyed 21-23.
 - ix. Hezekiah's sickness 24-26.
 - x. Prosperity, offence, and death 27-33.
- Sect. 14. Reign of Manasseh.
 - i. His wickedness xxxiii. 1-10.
 - ii. Captivity, repentance, restoration, and death 11-20.
- Sect. 15. Reign of Amon 21-25.
- Sect. 16. Reign of Josiah.
 - i. His piety xxxiv. 1-7.
 - ii. Repairs the Temple 8-13.
 - iii. Hilkiah finds the book of the law..... 14-22.
 - iv. Huldah predicts the ruin of Jerusalem ... 23-28.
 - v. Covenant with God renewed 29-33.
 - vi. A solemn Passover kept xxxv. 1-19.
 - vii. Josiah slain at Megiddo : lamentation ... 20-27.
- Sect. 17. Reign of Jehohaz..... xxxvi. 1-4.

Sect. 18. Reign of Jehoiakim	c. xxxvi. 5-8.
Sect. 19. Reign of Jehoiachin	9, 10.
Sect. 20. Reign of Zedekiah: the Captivity	11-21.
Sect. 21. The proclamation of Cyrus	22, 23.

PREFACE TO THE BOOK OF EZRA.

This book was probably written by Ezra himself. It materially elucidates the prophecies of Haggai and of Zechariah. The history which it records is the history of two periods: 1. Chap. i—vi. from B. C. 536, when the seventy years of captivity expired, and Cyrus gave his edict for the return of the Jews to their own land, to B. C. 516, when the temple was finished. 2. Chap. vii—x. from B. C. 458, when Ezra went to Jerusalem, to B. C. 444, when Nehemiah arrived at Jerusalem.

The book of Ezra shows the paternal care of God over his Church and people, whom, though he chastised them, he had not rejected. It proves the truth of prophecy, and that God rules over all hearts and all events. The zeal and piety of Ezra are put before us in a conspicuous manner. This excellent man conducted himself, in difficult times, with the greatest propriety, active and persevering, decided and kind.—We see here how God raises up men, and qualifies them, to accomplish his gracious purposes; and how such men, through his grace, conduct themselves; how they are protected by his power, guided by his wisdom, and made successful in their labours.

ANALYSIS OF THE BOOK OF EZRA.

PART I.

FROM THE RETURN OF THE JEWS FROM BABYLON UNDER ZERUB-BABEL TO THE REBUILDING OF THE TEMPLE.

Sect. 1. Proclamation of Cyrus: preparation for return.....	c. i. 1-11.
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Sect. 2.	List of those who returned under Zerubabel.	
	i. Of the people.....	c. ii. 1-35.
	ii. Of the priests.....	36-39.
	iii. Of the Levites	40.
	iv. Of the singers	41.
	v. Of the porters	42.
	vi. Of the Nethinims	43-54.
	vii. Of the children of Solomon's servants ...	55-60.
	viii. Of the priests who could not show their pedigree	61-63.
	ix. The whole number (49,897)	64-67.
	x. Their oblations for the Temple	68-70.
Sect. 3.	The altar set up: sacrifices restored.....	iii. 1-7.
Sect. 4.	Foundation of the Temple: grief of the old men	8-13.
Sect. 5.	Samaritans oppose the work: it is suspended	iv. 1-16.
Sect. 6.	Decree of Ahasuerus	17-24.
Sect. 7.	Building resumed: vain opposition of Totnai, etc.	v. 1-17.
Sect. 8.	Decree of Darius, etc. The Temple finished	vi. 1-15.
Sect. 9.	Dedication: the Passover kept.....	16-22.

PART II.

ARRIVAL OF EZRA AT JERUSALEM: THE REFORMATION WHICH HE EFFECTED.

Sect. 1.	Ezra leaves Babylon, to go to Jerusalem.	c. vii. 1-10.
Sect. 2.	Letter of Artaxerxes: a pious reflection.	11-28.
Sect. 3.	Ezra's companions from Babylon	viii. 1-14.
Sect. 4.	He sends to Iddo for ministers.....	15-20.
Sect. 5.	A fast kept at the river Ahava	21-23.
Sect. 6.	The treasure committed to fit persons ...	24-30.
Sect. 7.	Arrival at Jerusalem: the treasure delivered up.	
Sect. 8.	Ezra laments the improper alliances.....	ix. 1-4.

Sect. 9. His prayer.....	c. ix. 5-15.
Sect. 10. He is encouraged : proceeds in the work.	x. 1-8.
Sect. 11. The business finished	9-17.
Sect. 12. Names of those who had taken strange wives	18-44.

PREFACE TO THE BOOK OF NEHEMIAH.

Nehemiah, the author of this book, held a post of great honour and influence at the court of Persia. He was a man of an illustrious family: and his book gives us ample proof of his piety, integrity, and prudence. He arrived at Jerusalem, as governor of the province, B. C. 444. Having ruled over Judea twelve years, he returned to his royal patron; with whom he continued a short time: he then revisited his own country, and probably spent there the remainder of his days. His administration lasted about thirty-six years, to B. C. 409; and with his book the Scripture History closes.

In Nehemiah we have a fine example of piety, wisdom, and prudence; of courage, patience, and perseverance; of decision and fidelity. In him real goodness and sound patriotism were happily combined: his regard for the glory of God and for the good of his countrymen is conspicuous in all his proceedings.

ANALYSIS OF THE BOOK OF NEHEMIAH.

PART I.

THE DEPARTURE OF NEHEMIAH FROM SHUSHAN, WITH A ROYAL COMMISSION TO REBUILD THE WALLS OF JERUSALEM: HIS FIRST ARRIVAL THERE.

Sect. 1. Nehemiah's sorrow and prayer	c. i. 1-11.
Sect. 2. His arrival at Jerusalem	ii. 1-11.

PART II.

THE REBUILDING OF THE WALL, NOTWITHSTANDING THE
OPPOSITION OF SANBALLAT.

Sect. 1. Nehemiah inspects the ruin : encourages the Jews, etc.....	c. ii. 12-20.
Sect. 2. Names and order of those who builded ..	iii. 1-32.
Sect. 3. Progress of the work.....	iv. 1-18.
Sect. 4. Practice of usury reformed	v. 1-19.
Sect. 5. Sanballat's machinations : the wall fi- nished	vi. 1-19.
Sect. 6. Jerusalem committed to Hanani and Hananiah	vii. 1-4.

PART III.

THE FIRST REFORMATION ACCOMPLISHED BY NEHEMIAH.

Sect. 1. Persons who returned to Jerusalem	c. vii. 5-73.
Sect. 2. The reading and hearing of the law	viii. 1-12.
Sect. 3. The feast of Tabernacles kept	13-18.
Sect. 4. Solemn fast, etc. : confession of the Le- vites	ix. 1-38.
Sect. 5. Covenant between God and Israel re- newed.....	x. 1-39.
Sect. 6. Of those who dwelt in Jerusalem and other cities	xi. 1-36.
Sect. 7. Priests who came to Jerusalem with Ze- rub-babel	xii. 1-9.
Sect. 8. Succession of the high priests	10-21.
Sect. 9. Certain chief Levites.....	22-26.
Sect. 10. Dedication of the walls	27-43.
Sect. 11. Different officers appointed for the Tem- ple	44-47.

PART IV.

SECOND REFORMATION EFFECTED BY NEHEMIAH ON HIS
SECOND VISIT TO JERUSALEM.

Sect. 1. Reformation of certain abuses.	
i. Israel separated from the mixed multitude	c. xiii. 1-3.
ii. The chamber of the house of God cleansed.	4-9.
iii. The offices in the house of God reformed.	10-14.
iv. The violation of the Sabbath restrained...	15-22.
v. Of marriages with strange wives	23-31.

PREFACE TO THE BOOK OF ESTHER.

The history contained in this book would, in chronological order, come in between the sixth and seventh chapters of Ezra. The author of it is not known. It relates to a period of about twenty years; recording the elevation of a Jewish captive to the Persian throne.

Here we see the providence of God—in preserving his people—in punishing the ambitious and cruel Haman—and in furthering the interests of the Jews in the land of their captivity. It is natural to conclude, that the Persian king Ahasuerus, (Artaxerxes Longimanus,) would obtain from Esther some proper views of Jehovah, and be induced to favour her countrymen. Thus God works in the wonderful ways of his providence: the highest and the lowest are alike subject to his control; and he uses what instruments and means he pleases for the accomplishment of his designs.

ANALYSIS OF THE BOOK OF ESTHER.

PART I.

THE PROMOTION OF ESTHER : THE SERVICE RENDERED TO
THE KING BY MORDECAI.

Sect.	1. Degradation of Vashti.	
	i. The feast in Shushan	c. i. 1-9.
	ii. Vashti's conduct : its consequences	10-22.
Sect.	2. Esther's elevation.	
	i. Esther made queen	ii. 1-20.
	ii. Mordecai's service to the king	21-23.

PART II.

THE RISE AND FALL OF HAMAN.

Sect.	1. Haman's advancement and conduct.	
	i. Mordecai despises Haman.....	c. iii. 1-6.
	ii. Haman's device against the Jews	7-15.
Sect.	2. The mourning of the Jews : Mordecai's advice.....	iv. 1-17.
Sect.	3. Esther's banquet	v. 1-14.
Sect.	4. Mordecai honoured : Haman's dismay...	vi. 1-14.
Sect.	5. Esther's petition, etc. : Haman hanged ..	vii. 1-10.
Sect.	6. Decree against the Jews reversed	viii. 1-17.
Sect.	7. The Jews slay their enemies.....	ix. 1-19.
Sect.	8. Feast of Purim, or of lots	20-32.
Sect.	9. Greatness of Ahasuerus : Mordecai's ad- vancement	x. 1-3.

REMARKS ON THE POETICAL BOOKS.

The five poetical books form the third portion of the Old Testament, according to the division of it which we have adopted in this work. These books, to use the

words of Dr. Roberts,—“declare to us the will of God in a more doctrinal form; and, therefore, for the sake of distinction, are called doctrinal. Such they are as to the subject-matter of them: but we call them poetical from the manner in which they are written.

“The peculiar excellence of Hebrew poetry,” as the Rev. H. Horne very justly observes, “will appear, when we consider that its origin and earliest application have been clearly traced to the service of religion. To celebrate in hymns and songs the praises of Jehovah, to decorate the worship of the Most High with all the charms and graces of harmony, to give force and energy to the devout affections, was the sublime employment of the sacred muses.”

There are five sorts of Hebrew Poetry: 1. Prophetic; as Numbers, chap. xxiii. xxiv: many of the Psalms; and a great part of the prophetic books. 2. Elegiac; as 2 Sam. i. 19—27: the book of Lamentations. 3. Didactic; as Proverbs; many of the Psalms, as xxxvii. lxxiii. and cxix.; perhaps the book of Job; and Ecclesiastes, if it be poetical. 4. Lyric, or that which was intended to be accompanied with music; as Exod. xv. Deut. xxxii. Judges v. Habakkuk iii. with many of the Psalms. “The entire book of Psalms,” says the Rev. H. Horne, “is to be considered as a collection of sacred odes, possessing every variety of form, and supported with the highest spirit of lyric poetry; sometimes sprightly, cheerful, and triumphant; sometimes solemn and magnificent; and sometimes tender, soft, and pathetic.” 5. The Idyl, or short pastoral poem. The historical Psalms are given as instances of it: see Ps. lxxviii. cv. cvi. cxxxvi. cxxxix. The Idyl has been defined to be—“a poem of moderate length, of a uniform middle style, chiefly distinguished for elegance and sweetness, regular and clear as to the plot, conduct, and arrangement.” The Song of Solomon is considered by many critics to be a collection of sacred Idyls.

While the accurate scholar may wish to arrange the Hebrew poems under these several heads, it may be perfectly sufficient for the general reader to view them in four classes,—Prophetic, Instructive, Joyful, and Plaintive. The poetical books are chiefly composed of the second, third, and fourth sorts of composition; not excluding the first, for some of the Psalms are directly prophetic, and others are so in a greater or less degree.

“ Nothing,” (to use the words of the Rev. H. Horne,) “ can be more elevated, more beautiful, or more elegant, than the compositions of the Hebrew bards; in which the sublimity of the subject is fully equalled by the energy of the language and the dignity of the style. The Hebrew poet, who worshipped Jehovah as the sovereign of his people; who believed all the laws, whether sacred or civil, which he was bound to obey, to be of divine enactment; and who was taught that man was dependent upon God for every thing; meditated upon nothing but Jehovah; to Him he devoutly referred all things, and placed his supreme delight in celebrating the divine attributes and perfections.

“ Oriental poetry abounds with strong expressions, bold metaphors, glowing sentiments, and animated descriptions, portrayed in the most lively colours. Hence the words of the Hebrew poets are neither to be understood in too lax a sense, nor to be interpreted too literally. In the comparisons introduced by them, the point of resemblance between the object of comparison, and the thing with which it is compared, should be examined, but not strained too far: and therefore the personifications, allegories, or other figures that may be introduced, should be fully considered. Above all, it should be recollected, that, as the sacred poets lived in the east, their ideas and manners were totally different from ours, and consequently are not to be considered according to our modes of thinking.”

The same valuable writer furnishes us with two rules to be observed in examining the songs of Zion. 1. Carefully investigate their nature and genius. 2. Remember that the objects of our attention are the productions of poets, and of oriental poets in particular.

These few remarks may assist in preparing the mind of a reflecting person for the more intelligent reading of this part of the Scriptures. He will read it as poetry; but as inspired poetry. He will consider what sort of poetry he reads. He will attend to the nature and structure of Hebrew verse. He will examine the diction, the figures, and the images which are before him. By this thoughtful and careful mode of proceeding, he will arrive at something like a correct idea of what the sacred writer advances, and he will enter more fully and purely into his spirit. He will escape much error, and more crudity, in the comment which he makes upon a passage: and new beauty will be continually unfolding itself to his admiring view.

ON HEBREW VERSE.

Something at least like a tolerably correct idea of the structure of Hebrew verse, ought not to be regarded as a mere matter of taste and curiosity, but as one key to the right interpretation of any Hebrew poem. The mere fact, that in cognate parallels, which abound in all the poetical parts of Scripture, the second line is a more forcible and emphatical repetition of the preceding line of the verse, justifies us in saying that some just notions on the subject are important, furnishing both delight and advantage.

Hebrew poetry widely differs from classic and modern poetry. That its language was select, is evident; and that its lines were pleasing to the ear, may be readily presumed.

It is, as it has been justly observed,—“A poetry not of sounds, or of words, but of things.” Its distinguishing peculiarity, as to its mechanism and form, is Parallelism, or a certain equality, resemblance, or relationship between the members of each period; so that in one or more lines or members of the same period, things shall answer to things, words to words, as if fitted to each other by a kind of rule or measure.

Parallel lines have been divided into three sorts—Cognate—Antithetic—and Synthetic. To these have been added—Introverted Parallels—and Epanados.

1. As to Cognate Parallels, the case appears in general to be—that, with the exception of those rare instances where not only the sense but the words are repeated, the second or responsive line invariably diversifies the preceding line, and generally so as to rise above it, forming a climax in the sense; that is, the words of the second line are more strong and emphatical than those of the first.

2. In Antithetic Parallels, two lines correspond with each other by an opposition of terms and sentiments: the second line is contrasted with the first, sometimes in expression, sometimes in sense only.

3. Synthetic, or Constructive Parallelism, consists in the similar form of construction. Word does not answer to word, and sentence to sentence; but there is a correspondence or equality between different propositions, as to the shape and turn of the whole sentence, and of its parts; noun answering to noun, verb to verb, and interrogation to interrogation. All verses not comprehended in the other classes, may be referred to this class.

4. Introverted Parallels are stanzas so constructed, of whatever number of lines they may consist, that, supposing the stanza to consist of six lines, the first line is parallel with the sixth, the second with the fifth, and the third with fourth.

5. Epanados is when two parallel lines are so con-

structed as to bring out the sense in the most strong and impressive manner.

Each kind of parallelism admits of many subordinate varieties: and in combinations of verses the several kinds are perpetually intermingled;—circumstances which enliven and beautify the composition, and frequently give peculiar distinctness and precision to the train of thought.—Of these varieties, we may distinctly notice the following: 1. Bi-membral lines, consisting of two propositions. 2. Parallels formed by a repetition of part of the first sentence. 3. Parallel Triplets: here the first and second line are commonly Cognate Parallels, and a third line is added. 4. Parallels of four lines: two distichs being so connected together by the sound and construction as to make one stanza; and sometimes the lines are alternately parallel to each other. 5. Some stanzas consist of five lines, the odd line coming in between the distichs, or at the close. These stanzas are sometimes alternately parallel to each other, and the fifth line is annexed.—Let us briefly illustrate these rules by a few specimens.

I. COGNATE PARALLELS.

1. *The regular Cognate Parallel.*

Seek ye the Lord while he may be found ;
 Call ye upon him while he is near :
 Let the wicked forsake his way,
 And the unrighteous man his thoughts :
 And let him return unto the Lord, and he will have
 mercy upon him ;
 And to our God, for he will abundantly pardon.

Isaiah lv. 6, 7.

2. *Varieties of Cognate Parallels.*

i. *Bi-membral Parallels.*

Bow the heavens, O Lord, and come down ;
 Touch the mountains, and they shall smoke :

Cast forth thy lightnings, and scatter them ;
Shoot out thine arrows, and consume them.

Psalm cxliv. 5, 6.

ii. *Parallels repeating a part of the first line.*

I cried unto God with my voice,
Unto God with my voice, and he gave ear unto me.

Psalm lxxvii. 1.

The waters saw thee, O God,
The waters saw thee ; they were afraid.

ver. 16.

iii. *Parallel Triplets.*

The wicked shall see it and be grieved ;
He shall gnash with his teeth, and melt away ;
The desire of the ungodly shall perish.

Psalm cxii. 10.

The same.

And he shall snatch on the right hand, and be hungry ;
And they shall eat on the left hand, and they shall not be
satisfied :

They shall eat every man the flesh of his own arm.

Isaiah ix. 20.

iv. *Parallels of four lines, and two distichs.*

Fret not thyself because of the evil-doers ;
Neither be thou envious because of the workers of ini-
quity :

For they shall soon be cut down as the grass,
And wither as the green herb.

Psalm xxxvii. 1.

The same.

The ox knoweth his owner,
And the ass his master's crib ;
But Israel doth not know,
My people doth not consider.

Isaiah i. 3.

The same : the lines alternately parallel.

For as the heaven is high above the earth,
 So great is his mercy towards them that fear him :
 As far as the east is from the west,
 So far hath he removed our transgressions from us.
 Psalm ciii. 11, 12.

The same.

But ye said, " No, for we will flee upon horses ;"
 Therefore shall ye flee :
 And, " We will ride upon the swift ;"
 Therefore shall that pursue you be swift.
 Isaiah xxx. 16.

v. *Parallels of five lines : the odd line in the middle.*

Hear my prayer, O Lord,
 And give ear unto my cry :
 Hold not thy peace at my tears :
 For I am a stranger with thee,
 And a sojourner, as all my fathers were.
 Psalm xxxix. 12.

The same : the odd line at the end.

For they gat not the land in possession by their own
 sword,
 Neither did their own hand save them ;
 But thy right hand and thine arm,
 And the light of thy countenance ;
 Because thou hadst a favour unto them.
 Psalm xliv. 3, 4.

The same.

That confirmeth the word of his servant,
 And performeth the counsel of his messengers ;
 That saith to Jerusalem, " Thou shalt be inhabited ;"
 And to the cities of Judah, " Ye shall be built,
 And I will raise up the decayed places thereof."
 Isaiah xliv. 26.

The same : alternate quatrain ; the odd line at the end.

Who is among you that feareth the Lord ?
 Let him hearken unto the voice of his servant :
 That walketh in darkness, and hath no light ?
 Let him trust in the Lord,
 And stay upon his God.

Isaiah l. 10.

II. ANTITHETIC PARALLELS.

This sort of verse, it may be observed, abounds in the book of Proverbs. The following specimen is from the Psalms.

Some trust in chariots, and some in horses ;
 But we will remember the name of the Lord our God :
 They are brought down, and fallen ;
 But we are risen, and stand upright.

Psalms xx. 7, 8.

IV. INTROVERTED PARALLELS.

i. *Of four lines.*

Though he heap up silver as the dust,
 And prepare raiment as the clay ;
 He may prepare it, but the just shall put it on,
 And the innocent shall divide the silver.

Job xxvii. 16, 17.

The same.

Turn thee unto me, and have mercy upon me,
 For I am desolate and afflicted ;
 The troubles of my heart are enlarged ;
 O bring thou me out of my distresses.

Psalms xxv. 16, 17.

ii. *Of six lines.*

Blessed is the man whose strength is in thee :
 The passengers in whose heart are thy ways ;

In the valley of Baca make it a spring,
 The rain also filleth the pools ;
 They go from strength to strength ;
 He shall appear before God in Zion.

Psalm lxxxiv. 5. 7.

V. EPANADOS.

For he satisfieth the longing soul,
 And the hungry soul he filleth with goodness.

Psalm cvii. 9.

The same.

For he hath broken the gates of brass,
 And the bars of iron he hath cut asunder. ver. 16.

To this brief view of Hebrew verse, we shall only add the following particulars, extracted from Schoetgen.

1. The Parallelism is perfect when the members of two sentences so answer each other, that nothing is redundant or defective : as,

He gathereth as a heap the waters of the sea ;
 He layeth up in storehouses the depths.

Psalm xxxiii. 7.

There shall come a star out of Jacob,
 And shall rise a sceptre out of Israel.

Numb. xxiv. 17.

Doth magnify my soul the Lord ;
 And hath rejoiced my spirit in God my Saviour ;
 St. Luke i. 46, 47.

2. Sometimes in the second line the subject is not repeated, but understood : as,

Though your sins be as scarlet, they shall be as white as snow
 Though they be red like crimson, they shall be as wool.

Isaiah i. 18.

The same.

The plowers plowed upon my back,
They made long their furrows.

Psalm cxxix. 3.

3. Sometimes a part of the subject is omitted; as,

The mouth of the righteous speaketh wisdom,
And his tongue talketh of judgment.

Psalm xxxvii. 30.

4. Sometimes the predicate is omitted in the second line; as,

How goodly are thy tents, O Jacob!
—— thy tabernacles, O Israel!

Numb. xxiv. 5.

The same.

Blessed is the man whose God is the Lord;
—— the people whom he hath chosen for his own inheritance!

Psalm xxxiii. 12.

5. Sometimes something is added in one member which is not found in another; as,

The children of thy servants shall continue,
And their seed before thee shall be established.

Psalm cii. 28.

PREFACE TO THE BOOK OF JOB.

The book of Job records the remarkable trials of a good and great man. This venerable patriarch lived in the land of Uz, that is, Idumæa, in the stony Arabia. The time in which he lived cannot be precisely fixed: but it seems evident from various arguments, from the air of antiquity that pervades the book, and from the religion and

manners which it describes, that he lived at a very early period, before the deliverance of the Israelites out of Egypt. The author of the book is not known : perhaps the opinion which is best supported is—that Job himself wrote his own history ; that the poem fell into the hands of Moses in Midian, or when he was afterwards in Idumæa ; and that he transcribed it for the benefit of the Israelites in the wilderness. The book, excepting the commencement and conclusion of it, is written in poetry of the highest order. It may be considered to be—a Didactic Poem in Dialogue, or in a dramatic form.

This book is in every point of view most highly interesting. Independently of what may have been its peculiar design, it delineates the patriarchal religion : it makes us acquainted with the faith and practice of the pious from the Deluge to the giving of the law on Sinai ; a period of about 868 years. The doctrines of Creation and Providence, of Depravity, of Sacrifice, of the necessity of Holiness and Obedience, of a Redeemer, of the Resurrection, of Rewards and Punishments—were the great articles of the patriarchal religion.

“ The book,” Dr. Gray remarks, “ admirably serves to prove, that the power of temptation allowed to evil spirits is restricted, in merciful consideration of human weakness. It exhibits in an interesting history, the vicissitudes of human affairs. It illustrates the danger of contention ; the ingratitude and baseness of common friendship ; the vigilant care of Providence : and the necessity of resignation to the divine will. Through the whole work we discover religious instruction shining forth amidst the venerable simplicity of ancient manners. It every where abounds with the noblest sentiments of piety uttered in the spirit of inspired conviction. It is a work unrivalled for the magnificence of its language, and for the beautiful and sublime images which it presents.”

If it were asked us—What is the immediate design of this book ? it might be difficult, or even impossible, since

we do not know on what occasion it was written, to answer the question in positive terms. If we looked on the poem in a general way, we might maintain, that it is a discussion about Divine Providence. But if we examined it more distinctly, and supposed that it was not written for any one particular design, but to promote in various ways the interests of piety, we should then say that it inculcated many and important lessons. We will mention here some leading points. It teaches us, 1. That we live under an unequal Providence, and therefore the righteous may be afflicted, and the wicked may enjoy earthly prosperity. 2. That earthly prosperity is no certain proof of the divine favour, or adversity a certain proof of the divine displeasure; and that affliction and temporal reverses are no proof that the good are guilty of hypocrisy. 3. That God may suffer, for wise reasons, his faithful servants to be severely tried, both spiritually and temporally; but that He will preserve them in trials, and deliver them in due time out of their sufferings. 4. That it is in vain for men to aim at comprehending the ways of God in his providence; and that if they engage in the investigation of the subject, they are far more likely to injure themselves by angry debate and unsatisfactory controversy, than to benefit themselves by any clear discoveries and incontrovertible conclusions. 5. That even good men in the day of affliction may be much perplexed, and feel and speak in an improper manner. 6. That patient submission to the will of God, and the believing acknowledgment of him, in the day of trial, is the duty of the believer; since he may be well assured, that God has a gracious design in trying him, and that when the trial has effected its purpose it will be terminated. 7. That wickedness, however prosperous, is the evil cause, which leads to ruin: and that piety, however afflicted, is the good cause, leading to happiness and glory. 8. That the right improvement of trial is—self-renunciation, self-abasement, complete submission to God, and reliance upon Him.

Supposing that the book was written by Moses (from any production of Job) for the benefit of the Israelites, what could have been more admirably calculated to animate and comfort them during their long wanderings in the wilderness, than such a poem? And is it not equally calculated to instruct, warn, comfort, and animate Christians of every age and country and condition, in the painful and perplexing pilgrimage of human life? No one can study this book, in a right frame of mind, without finding his mind composed into quietness, his piety strengthened and enlivened, and his entire soul more fully resolved to walk before God in the cultivation of holiness and obedience.

The friends of Job entertained very wrong views both of his character, and of Divine Providence. They viewed him as a hypocrite, because he was afflicted: and hence their censures and insinuations were equally unjust and irritating. The piety and the patience of Job are unquestionable: and the wonder, considering the imperfection of his own views and the perverse conduct of his friends, is not, that he was sometimes betrayed into impatience, but it is—that he was not more petulant, more impatient. We shall put a wrong construction on his speeches, if we do not carefully remember, that when he vindicates himself and maintains his integrity, he chiefly refers to the false accusations of his friends, and does not speak of his innocence with respect to God. It is true, that, in the eagerness of debate, and under the pressure of suffering, he seems to have sometimes forgotten the humility and patience of a believer. It will be readily admitted, that he appears to have thought too highly of himself: but the idea, that he justified himself before God, is by no means correct. He asserted that he was not a hypocrite, but he did not deny that he was a sinner: nay, he repeatedly asserted it in the most emphatical expressions.

He that would read this book with advantage, form a

correct judgment of it, and really enter into its spirit, must not read chapter by chapter at different intervals, but a whole Dialogue at the same time : and he must consider the speeches of Job in their immediate reference to those of his mistaken friends.

In our enumeration of the lessons which we consider it to be the design of this book to teach us, we ought to have noticed—the Malevolence of Satan;—a doctrine which is taught in different parts of Scripture. Surely we have reason to pray, “ Deliver us from evil ;” that is, “ from the evil one.” Further, we ought to have noticed, that we are here taught the benefits of improved trials : chap. xlii. 1—6. The design of the afflictive dispensation with respect to Job himself, appears to have been—to bring him to the possession and exercise of that wise, sound, and humble piety which is never to be found apart from clear views and strong apprehensions of God’s glory and of Man’s depravity. Again, How clearly is the lesson here given us—that God is the effectual Teacher of man ! Men may reason and dispute, pretend and boast ; but God only is He who convinces the judgment and subdues the heart.

ANALYSIS OF THE BOOK OF JOB.

PART I.

THE EXORDIUM, IN WHICH THE CIRCUMSTANCES OF JOB ARE DESCRIBED, AND THE PAINFUL TRIALS WITH WHICH HE WAS VISITED ARE RECORDED.

Sect. 1. Of Job and his trials.	
i. Character, family, and wealth of Job	c. i. 1—3.
ii. His religious care of his family.....	4, 5.
iii. The permission granted to Satan	6—12.

- iv. First trial : loss of property and of children c. i. 13-22.
- v. Second trial : personal afflictions ii. 1-10.
- vi. Job's three friends visit him 11-13.

PART II.

THE FIRST DIALOGUE OR CONTROVERSY BETWEEN JOB AND HIS FRIENDS.

- Sect. 1. Job's bitter lamentation.
 - i. He curses the day of his birth c. iii. 1-10.
 - ii. The repose of the grave 11-19.
 - iii. He laments his painful state 20-26.
- Sect. 2. The speech of Eliphaz to Job.
 - i. He accuses Job of inconsistency in desponding iv. 1-6.
 - ii. The righteous do not perish : the wicked afflicted 7-11.
 - iii. He relates a vision 12-16.
 - iv. God's greatness and man's weakness contrasted 17-21.
 - v. The wicked punished : their counsels frustrated : the poor preserved v. 1-16.
 - vi. Happy issue of divine chastisement 17-27.
- Sect. 3. Reply of Job to Eliphaz.
 - i. He speaks of his great sufferings vi. 1-7.
 - ii. Prefers death 8-10.
 - iii. Speaks despairingly of his weakness..... 11-13.
 - iv. Complains of the unkindness of his friends. 14-30.
 - v. Deplores his afflicted state vii. 1-6.
 - vi. Expostulates with God about his case ... 7-12.
 - vii. His perturbed mind : loathes life 13-16.
 - viii. Humble views of himself : prays for pardon..... 17-21.
- Sect. 4. The speech of Bildad to Job.
 - i. God's justice viii. 1-3.
 - ii. Submission, were Job innocent, would lead to prosperity 4-7.

	iii. Appeal to the ancients	c. viii. 8-10.
	iv. The perishing state of the wicked.....	11-19.
	v. Equal, or retributive providence here	20-22.
Sect.	5. Reply of Job to Bildad.	
	i. He magnifies the divine perfections	ix. 1-13.
	ii. Disclaims all attempt to justify himself ..	14-21.
	iii. God's mysterious providence.....	22-24.
	iv. His affliction; humbles himself; a peti- tion	25-35.
	v. Complains: expostulates with God	x. 1-17.
	vi. Brevity of life: prayer for respite.....	18-22.
Sect.	6. The speech of Zophar to Job.	
	i. He severely reproves Job	xi. 1-6.
	ii. God's wisdom unsearchable	7-12.
	iii. Prayer and repentance lead to prosperity	13-20.
Sect.	7. Reply of Job to Zophar.	
	i. Job censures his friends.....	xii. 1-5.
	ii. That the wicked prosper	6-12.
	iii. God's perfections and conduct	13-25.
	iv. Job censures his friends for their partial- ity	xiii. 1-13.
	v. Encourages himself in God	14-19.
	vi. Prays to know his sins, and God's pur- pose in afflicting him.....	20-28.
	vii. Brevity of life: man's depravity	xiv. 1-4.
	viii. Life irrecoverable	5-12.
	ix. An intimation of the resurrection	13-17.
	x. Mutability of things; man's misery.....	18-22.

PART III.

THE SECOND DIALOGUE OR CONTROVERSY BETWEEN JOB AND HIS FRIENDS, IN WHICH THE ARGUMENT IS RENEWED NEARLY AS BEFORE.

Sect.	1. The speech of Eliphaz to Job.	
	i. He charges Job with impiety.....	c. xv. 1-13.
	ii. Asserts the corruption of man	14-16.
	iii. State and end of the wicked	17-35.

Sect. 2.	Reply of Job to Eliphaz.	
	i. He reproves his friends for cruelty	c. xvi. 1-6.
	ii. Describes his sufferings.....	7-16.
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	iv. Appeals to God : the righteous shall benefit by his trials and sufferings.....	xvii. 1-10.
	v. Expectation of death	11-16.
Sect. 3.	Speech of Bildad to Job.	
	i. Accuses Job of pride and impatience.....	xviii. 1-4.
	ii. Awful calamities of the wicked.....	5-21.
Sect. 4.	Reply of Job to Bildad.	
	i. Cruelty of his friends.....	xix. 1-4.
	ii. He is afflicted of God.....	5-12.
	iii. Deserted by friends and relatives	13-19.
	iv. Asks for pity : wishes his words recorded	20-24.
	v. His belief in the resurrection.....	25-27.
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Sect. 5.	Speech of Zophar to Job.	
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	ii. Punished in their children, and in themselves	10-14.
	iii. Stripped of their wealth, or miserable with it	15-23.
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Sect. 6.	Reply of Job to Zophar.	
	i. His perplexity at divine providence	xxi. 1-6.
	ii The wicked prosper	7-16.
	iii. Their prosperity sometimes suddenly blasted	17-21.
	iv. Their lot and end here are various	22-34.

PART IV.

THE THIRD DIALOGUE OR CONTROVERSY BETWEEN JOB
AND HIS FRIENDS.

Sect. 1.	Speech of Eliphaz to Job.	
	i. Man not profitable to God.....	c. xxii. 1-4.
	ii. He charges Job with many sins	5-11.

	iii. God's greatness and justice	xxii. 12-20.
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	ii. His confidence in God	8-10.
	iii. He asserts his integrity.....	11, 12.
	iv. God's purpose unchangeable	13-17.
	v. The wicked often unpunished	xxiv. 1-6.
	vi. Their cruelty to the poor	7-13.
	vii. They are murderers, adulterers, thieves .	14-17.
	viii. Their misery and end	18-25.
Sect. 3.	Speech of Bildad to Job.	
	i. God's greatness and man's sinfulness.....	xxv. 1-6.
Sect. 4.	Reply of Job to Bildad.	
	i. He reproves his uncharitable friends.....	xxvi. 1-4.
	ii. God's knowledge and power.....	5-14.
	iii. Job's sincerity	xxvii. 1-7.
	iv. The hypocrite without hope	8-10.
	v. Portion and end of the wicked	11-23.
	vi. Man's knowledge of natural things	xxviii. 1-11.
	vii. His ignorance of wisdom	12-22.
	viii. Wisdom is with God	23-27.
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	xi. The respect formerly paid to him.....	8-10.
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	xiv. The contempt that he experienced	xxx. 1-15.
	xv. His extreme distress	16-31.
	xvi. His purity and integrity	xxxi. 1-12.
	xvii. His humanity, charity, and mercy.....	13-23.
	xviii. His abhorrence of covetousness and ido- latry	24-28.
	xix. Free from malice and wickedness.....	29-32.
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PART V.

THE SUMMING UP OF THE ARGUMENT BY ELIHU.

Sect. 1.	The transition in the poem	c. xxxii. 1-6.
Sect. 2.	The preliminary address of Elihu.....	7-22.
Sect. 3.	The speech of Elihu to Job.	
i.	Introductory address to Job.....	xxxiii. 1-7.
ii.	He censures Job for accounting himself righteous	8-12.
iii.	God is great, and gives no account of his matters	13, 14.
iv.	God draws man to himself, by visions ...	15-18.
v.	By afflictions	19-22.
vi.	By messengers of righteousness	23-24.
vii.	God's goodness to the devout and peni- tent.....	25-30.
viii.	Job called to attention	31-33.
ix.	Elihu addresses Job's friends.....	xxxiv. 1-4.
x.	He censures Job	5-9.
xi.	He vindicates God.....	10-12.
xii.	Greatness and just conduct of God	13-30.
xiii.	How men should approach God	31, 32.
xiv.	He reproves Job.....	33-37.
xv.	Reproves Job and his friends	xxxv. 1-4.
xvi.	Our good and evil cannot extend to God	5-8.
xvii.	Vain prayer not heard	9-13.
xviii.	Job exhorted to trust in God	14-16.
xix.	God is just in all his ways	xxxvi. 1-15.
xx.	Job censured and cautioned	16-23.
xxi.	God is to be magnified.....	24-26.
xxii.	His works in the atmosphere v. 27-33. xxxvii.	1-13.
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THE TERMINATION OF THE CONTROVERSY BY DIVINE
INTERPOSITION.

- Sect. 1. God convinces Job of his ignorance and weakness by an enumeration of his own works in Creation.
- i. God addresses Job from the whirlwind. c. xxxviii. 1-3.
 - ii. He speaks of Creation 4-7.
 - iii. Of the sea 8-11.
 - iv. Of the morning 12-15.
 - v. Of the sea and of the earth 16-18.
 - vi. Of light and darkness 19-21.
 - vii. Of various atmospherical phenomena..... 22-30.
 - viii. Of the constellations 31-33.
 - ix. Of the ordinances in creation..... 34-38.
- Sect. 2. God proceeds, with the same design as before, to speak of certain animals and birds; particularly of Behemoth and Leviathan.
- i. Of providing for the lion 39, 40.
 - ii. For the raven..... 41.
 - iii. Of the goats and hinds xxxix. 1-4.
 - iv. Of the wild ass 5-8.
 - v. Of the unicorn, or rhinoceros..... 9-12.
 - vi. Of the peacock: of the ostrich 13-18.
 - vii. Of the horse 19-25.
 - viii. Of the hawk, and of the eagle 26-30.
 - ix. Job humbleth himself xl. 1-5.
 - x. God speaks of his own righteousness, power, and wisdom 6-14.
 - xi. Of the Behemoth; perhaps the elephant. 15-24.
 - xii. Of the Leviathan; crocodile, or whale... xli. 1-34.
- Sect. 3. The Conclusion.
- i. The submission of Job to God xlii. 1-6.
 - ii. Of Job's friends..... 7-9.
 - iii. Job's prosperity and death..... 10-17.

PREFACE TO THE BOOK OF PSALMS.

Many writers in different ages have employed their talents and learning in elucidating the Psalms. The Songs of Zion form a book which the pious of all times and of all countries have found peculiarly interesting. There has been, however, considerable disagreement among writers as to the manner in which it is to be interpreted. We enter here into no enumeration of particulars; and we satisfy ourselves with briefly stating, that we look upon some of the Psalms as being prophetical, and upon others as not being so. With respect to prophecy, as it is found in this book, we would maintain: 1. That some of the Psalms are directly prophetical of Christ, so that this is their primary or even only meaning: 2. That some of them are prophetical of Christ, but yet have a reference to the Psalmist: they relate, however, more especially to our Lord: 3. That some of them are prophetical of Christ, but yet in their primary application they belong to the Psalmist: 4. That some of them contain prophetical passages, although they are not wholly prophetical in their import. Such is our idea on this subject; but if others choose to adopt a different one, we feel no inclination to disturb them. We can only say, that we see no propriety in making all the book of Psalms prophetical and typical, and in spiritualising every passage in accordance with such a notion. Such a system of interpretation, plausible as it may seem, does much harm: nor do we see how it can possibly do any good. There are two classes of persons who do but little service to religion—men of cold, abstract, speculative minds,—and men with busy and ingenious fancies. These persons more commonly perplex and amuse us, rather than benefit us.

Writers of great eminence have spoken of the Psalms

in the highest terms ; delighting to impress their readers, if possible, with a strong conviction of their inestimable value. The following paragraph is from the pen of the judicious and pious Hooker.—“ The choice and flower of all things profitable in other books, the Psalms doth more briefly contain, and more movingly also express, by reason of that poetic form wherewith they are written. The ancients, when they speak of the book of Psalms, use to fall into large discourses, showing how this part above the rest doth of purpose set forth and celebrate all the considerations and operations which belong to God ; it magnifieth the holy meditations and actions of divine men ; it is of things heavenly a universal declaration, working in them, whose hearts God inspireth with the due consideration thereof, a habit or disposition of mind whereby they are made fit vessels both for receipt and for delivery of whatsoever perfection. What is there necessary for man to know, which the Psalms are not able to teach ? They are to beginners an easy and familiar introduction ; a mighty augmentation of all virtue and knowledge in such as are entered before ; a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of providence over this world, and the promised joys of the world which is to come ; all good to be necessarily either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not in this treasure-house, a present comfortable remedy at all times ready to be found. Hereof it is that we covet to make the Psalms especially familiar unto all.”

A large part of the book of Psalms may be viewed, if we err not, as inspired delineations of Spiritual Religion. The other sacred books teach us how to *think* and *act* ;

but this teaches us also how to *feel*. Here we see the immortal soul exhibiting the various emotions, feelings, and affections of which it is the subject through the sanctifying influences of the Holy Spirit. Here we see its various frames in different circumstances. We see it in its hopes and fears, in its joys and sorrows, in its exultations and depressions; in its confessions, prayers, and praises; in its faith, resignation, patience, and humility; in the severity of conflict and in the triumph of victory; in the trembling of despondency and in the vigour of confidence; in the day of clouds, of darkness, and of tempest, and in the day when the storm is hushed, the sun bright, and the prospect clear and unbounded. This view of the Psalms is not inaptly expressed by an old writer in the following terms:—"The Psalms are as it were the anatomy of a holy man, which lay the inside of a truly devout man outward to the view of others. If the Scriptures be compared to a body, the Psalms may well be the heart, they are so full of sweet affections and passions. For in other portions of Scripture God speaks to us; but in the Psalms holy men speak to God and to their own hearts." Dr. Sibbes.

Perhaps this idea has not been brought forward with sufficient prominence: but it ought, we think, to be always remembered and applied in reading the Psalms. But he who would interpret such a miscellaneous book as this by one idea, as a key to it, must give an erroneous and defective view of it, however he may defend his work by learning, adorn it with taste, and enrich it with piety. The plainest and most useful rules to be observed in the study of the Psalms are, probably, such as these: 1. Form as accurate a notion as can be obtained of the history of a Psalm, or of the occasion on which it was written. 2. Carefully consider, in the first place, its primary or literal meaning. 3. Dwell then upon its truths in a more general manner, as they were designed for the perpetual edification of the Church. 4. If a Psalm be prophetic,

interpret it as such. 5. Where a prophetic meaning is not clear, though parts of the Psalm are prophetic, use modesty: do not invent an application of its sentences to any historical circumstance. 6. Let not a Psalm which is plain, devotional, and didactic, be forced to bear a meaning which none but the fanciful and ingenious could have discovered.

He who studies the Psalms with due attention to such rules, will find in them the splendid visions of prophecy, and the wonderful scenes of spiritual agency; the history of the Church;—of its glorious Head and of its faithful members; whatever is sublime in truth, holy in affection, and upright in practice; all that can direct and warn him, encourage and comfort him, purify and ennoble him, as he proceeds in his pilgrimage over a world of vanity, change, and death, towards the mansions of light and life, of glory and perfect blessedness.

As to those Psalms, which have been called “imprecatory,” it may be enough to observe, that whatever difficulty belongs to them, they must, as proceeding from the Holy Spirit, be in perfect accordance with love and holiness. They cannot be the angry effusions of a vindictive heart. They can only be either predictions, or declarations, of the punishment and misery that would be the portion of those wicked persons to whom they refer.

CLASSIFICATION OF THE PSALMS AS THEY STAND IN OUR
VERSION. FROM DR. A. CLARKE.

1. Psalms without inscription; 1. 2. 10. 33. 43. 71. 91.
93. 94. 95. 96. 97. 99. 104. 105. 107. 114. 115. 116.
117. 118. 119. 136. 137. 24.
2. With David's name prefixed: 3. 4. 5. 6. 7. 8. 9. 11.
12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.
26. 27. 28. 29. 30. 31. 32. 34. 35. 36. 37. 38. 39. 40.
41. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63.

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| 64. 65. 68. 69. 70. 86. 101. 103. 108. 109. 110. 122.
124. 131. 133. 138. 139. 140. 141. 142. 143. 144. 145. | 73. |
| 3. Attributed to Solomon : 72. 127. | 2. |
| 4. To the Sons of Corah : 42. 44. 45. 46. 47. 48. 49. 84.
85. 87. | 10. |
| 5. Asaph's name prefixed : 50. 73. 74. 75. 76. 77. 78. 79.
80. 81. 82. 83. | 12. |
| 6. Heman's name prefixed : 88. | 1. |
| 7. Ethan's name prefixed : 89. | 1. |
| 8. Moses' name prefixed : 90. | 1. |
| 9. With titles, but without a name : 66. 67. 92. 98. 100.
102. | 6. |
| 10. Hallelujah Psalms : 106. 111. 112. 113. 135. 146.
147. 148. 149. 150. | 10. |
| 11. Psalms or Songs of Degrees : 120. 121. 123. 125. 126.
128. 129. 130. 132. 134. | <u>10.</u>
<u>150.</u> |

The Hebrews divide the Psalms into five books ; thus,

| | | | |
|------|------------|-------|--------------------|
| I. | From Psalm | i. to | xli. inclusive. |
| II. | ... | ... | xlii. to lxxii. |
| III. | ... | ... | lxxiii. to lxxxix. |
| IV. | ... | ... | xe. to evi. |
| V. | ... | ... | cvii. to cl. |

THE COMMON TABLE OF THE PSALMS.

I. PRAYERS. II. PSALMS OF THANKSGIVING. III. PSALMS OF PRAISE AND ADORATION. IV. INSTRUCTIVE. V. EMINENTLY PROPHETICAL. VI. HISTORICAL.

I. Prayers.

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| 1. Prayer for pardon : 25. | 1. |
| 2. Penitential : 6. 32. 38. 51. 102. 130. 143. | 7. |
| 3. Prayers when deprived of the public ordinances of religion : 42. 43. 63. 84. | 4. |
| 4. Prayers in great dejection and affliction : 13. 69. 77.
88. | 4. |

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| 5. Prayer for divine help in consideration of integrity : 7.
17. 26. 35. | 4. | |
| 6. Prayers expressing confidence in God under affliction ;
3. 27. 31. 54. 56. 57. 61. 62. 71. 86. | 10. | |
| 7. Prayers when the people of God were in trouble : 44.
60. 74. 79. 80. 83. 89. 94. 123. 137..... | 10. | |
| 8. Prayers in trouble and affliction : 4. 5. 28. 41. 55. 59.
64. 70. 109. 120. 140. 141. 142. | 13. | |
| 9. Prayers of intercession : 20. 67. 122. 132. | 4. | |
| II. Thanksgivings. | | |
| 1. Thanksgivings for mercies to particular persons : 18.
21. 30. 103. 108. 116. 138. 144. | 8. | |
| 2. Thanksgivings for mercies to the Israelites in general :
46. 48. 65. 66. 76. 81. 85. 98. 124. 126. 129. 135.
136. 149..... | 14. | |
| III. Praise and Adoration. | | |
| 1. General acknowledgments of God's goodness and mercy,
and particularly his care and protection of good
men : 23. 100. 107. 117. 145. 146. | 6. | |
| 2. Psalms displaying the divine Perfections : 8. 29. 33.
47. 93. 95. 96. 97. 99. 104. 111. 113. 114. 115.
134. 139. 147. 148. 150. | 19. | |
| IV. Instructive. | | |
| 1. Different characters of good and bad men ; the happi-
ness of the one, and the misery of the other : 1. 9.
10. 11. 12. 14. 15. 24. 31. 36. 37. 50. 52. 53. 58.
73. 75. 91. 92. 112. 121. 125. 127. 128. 133. | 25. | |
| 2. Excellence of God's law : 19. 119. | 2. | |
| 3. Vanity of human life : 39. 49. 90. | 3. | |
| 4. Advice to Magistrates : 82. 101. | 2. | |
| 5. Humility : 131. | 1. | |
| V. Prophetical ; that is, Psalms more eminently and di-
rectly prophetical : 2. 16. 22. 40. 45. 68. 72. 87.
110. 118..... | | 10. |
| VI. Historical Psalms : 78. 105. 106. | | 3. |

ANALYSIS OF THE BOOK OF PSALMS.

- Ps. I. Instructive : different characters of good and bad men. Author not known.
- i. Character and happiness of the godly v. 1-3.
 - ii. Character and end of the ungodly 4-6.
- Ps. II. Prophetical: the author, David. Its immediate occasion might have been the establishment of David on the throne of Judah and Israel: 2 Sam. v. 1-12. As prophetical, it celebrates the victories of Christ and of his gospel.
- i. Vain opposition to the kingdom of Christ v. 1-6.
 - ii. The preaching of the Gospel 7-9.
 - iii. Exhortation to receive it 10-12.
- Ps. III. Prayer expressing confidence in God under affliction: the author, David; who perhaps wrote it when he left Jerusalem by the rebellion of Absalom. 2 Sam. xv. 14.
- i. Troubles of the godly v. 1, 2.
 - ii. Their resource and confidence 3-6.
 - iii. Prayer and praise 7, 8.
- Ps. IV. Prayer in trouble and affliction: the author David: perhaps on the same occasion as the preceding psalm. An Evening Hymn.
- i. Prayer v. 1.
 - ii. Expostulation: admonition 2-5.
 - iii. God's favour our happiness and security 6-8.
- Ps. V. Prayer as Ps. IV. The author, David; on the same occasion perhaps as the preceding psalm. A Morning Hymn.
- i. Prayer v. 1-3.
 - ii. God's hatred of sin 4-6.
 - iii. A resolve; a petition 7, 8.
 - iv. Character and punishment of the wicked 9, 10.
 - v. Safety and happiness of the good 11, 12.
- Ps. VI. Penitential: the author, David: the occasion,

- the matter of Uriah. It is the language of a true penitent.
- i. Prayer and complaint v. 1-7.
 - ii. God's goodness to the penitent 8-10.
- Ps. VII. Prayer for divine help in consideration of integrity: the author, David: the occasion, the persecutions of Saul.
- i. Petition 1, 2.
 - ii. Profession of innocence 3-5.
 - iii. Prayer for divine interposition 6-10.
 - iv. God's displeasure against the wicked: their character and end 11-16.
 - v. Praise 17.
- Ps. VIII. Psalm displaying the divine perfections. David describes the dignity and privileges of man. In a spiritual view the psalm refers to Christ; Heb. ii. 6-9: the glory of God manifested in each.
- i. The power, majesty, and glory of God v. 1-9.
- Ps. IX. Instructive, as Ps. i. David seems to have composed this psalm to celebrate his victories over the neighbouring nations; 2 Sam. viii. 2-12.
- i. Praise v. 1, 2.
 - ii. The wicked vanquished 3-6.
 - iii. The justice and goodness of God 7-10.
 - iv. Praise and prayer 11-14.
 - v. End of the wicked 15-18.
 - vi. Prayer 19, 20.
- Ps. X. Instructive, as Ps. i. Some ascribe this Psalm to David; others to a later writer. Ps. x. xii. xiv. xxxv. liii. are in all respects very similar.
- i. The wicked described v. 1-11.
 - ii. Prayer for deliverance 12-15.
 - iii. Confidence in God 16-18.
- Ps. XI. Instructive, as Ps. i. David probably wrote this Psalm when he was advised to flee for safety from Saul.

- i. Confidence in God v. 1-3.
 ii. Omniscience, holiness, and justice of God 4-7.
- Ps. XII. Instructive, as Ps. i. The author, David.
 Some refer it to the persecutions of Saul ;
 others, to those of Absalom.
- i. Complaint v. 1, 2.
 ii. Judgments on the wicked : safety of the good. 3-5.
 *iii. Confidence in God 6-8.
- Ps. XIII. Prayer in great dejection under affliction :
 probably written by David during the perse-
 cutions of Saul.
- i. Complaint v. 1, 2.
 ii. Prayer 3, 4.
 iii. The joys of faith 5, 6.
- Ps. XIV. Instructive, as Ps. i. David, the ark having
 been conveyed to Zion, complains of the op-
 pressors of the people whom he could not re-
 strain.
- i. Corruption of the world v. 1-3.
 ii. Enmity of the wicked 4-6.
 iii. Prayer 7.
- Ps. XV. Instructive, as Ps. i. David, the ark having
 been removed to Zion, describes the duties
 of the inhabitants of Jerusalem, 2 Sam. vi. 12.
- i. Citizen of Zion, or Practical Christian v. 1-5.
- Ps. XVI. Prophetical. The author, David : whatever
 was the occasion of this Psalm, our Lord
 (Acts ii. 25-31.) is the chief subject of it.
- i. Prayer v. 1.
 ii. Personal merit disclaimed 2, 3.
 iii. Protestation against idolaters 4.
 iv. Gratitude and confidence 5.
 v. Hope in the resurrection 8-11.
- Ps. XVII. Prayer as Ps. vii. David probably wrote
 this Psalm when Saul had carried his per-
 secution to the highest pitch.
- i. Prayer grounded on integrity v. 1-4.
 ii. Prayer for divine protection 5-9.
 iii. Description of the wicked 10-12.

- iv. Prayer for deliverance..... v. 13, 14.
 v. An act of faith..... 15.
- Ps. XVIII. Thanksgivings for mercies granted to particular persons. Literally viewed, the Psalm is David's thanksgiving for benefits received: 2 Sam. xxii. Spiritually viewed, it may be applied to Christ.
- i. Praise v. 1-3.
 ii. Reference to sufferings 4-6.
 iii. Divine interposition 7-15.
 iv. Deliverance 16-19.
 v. Integrity 20-24.
 vi. Equity and goodness of God 25-28.
 vii. Glory of the victory ascribed to God 29-36.
 viii. Completeness of the victory 37-42.
 ix. Submission of the heathen 43-45.
 x. Praise 46-50.
- Ps. XIX. Instructive: excellence of God's law. David teaches us to contemplate the works of creation and revelation.
- i. Creation v. 1-6.
 ii. Revelation 7-10.
 iii. Prayer for mercy and grace 11-14.
- Ps. XX. Prayer of Intercession: the author, David: occasion, unknown: to be sung when the Jews were going out to war.
- i. Prayer for the king v. 1-5.
 ii. True and vain confidence 6-8.
 iii. Petition 9.
- Ps. XXI. Thanksgiving, as Ps. xviii. David probably wrote this Psalm after some victory. Many expressions in it lead us to the contemplation of Messiah.
- i. Thanksgiving..... v. 1-7.
 ii. Assurance of further success 8-12.
 iii. Prayer 13.
- Ps. XXII. Prophetical: the author, David; the Psalm is immediately prophetical of the sufferings, death, and spiritual victories of our Lord.

- i. The sufferings of Christ v. 1-21.
 ii. The triumphs of Christ 22-32.
- Ps. XXIII. General acknowledgment of God's goodness and mercy, and particularly of his care and protection of good men. The author, probably David; when he kept his father's flock; or when he had fled before Absalom.
- i. Happiness of the pious under the care of the good Shepherd..... v. 1-6.
- Ps. XXIV. Instructive, as Ps. i. David probably wrote this Psalm at the removal of the ark to mount Zion, 2 Sam. vi. 17.
- i. The sovereignty of God v. 1, 2.
 ii. Character and blessedness of the godly 3-6.
 iii. Exhortation to receive the King of glory 7-10.
- Ps. XXV. Prayer for pardon. Probably written by David in some time of trial.
- i. Prayer for help, direction, and pardon v. 1-7.
 ii. The goodness of God 8-11.
 iii. Blessedness of the righteous 12-14.
 iv. Various petitions..... 15-22.
- Ps. XXVI. Prayer, as Ps. vii. Probably written by David during the persecution of Saul: the particular occasion is not known.
- i. Appeal to God..... v. 1-3.
 ii. Avowal of separation from the wicked 4, 5.
 iii. Resolution to worship God in public 6-8.
 iv. Prayer and resolution 9-12.
- Ps. XXVII. Prayer as Ps. iii. Probably written by David during the persecution of Saul.
- i. Confidence in God v. 1-3.
 ii. Desire to be restored to the house of God 4.
 iii. Assurance of victory 5, 6.
 iv. Prayer for support and protection 7-12.
 v. Power of faith: exhortation 13, 14.
- Ps. XXVIII. Prayer, as Ps. iv. Probably written by David during the rebellion of Absalom.
- i. Prayer for deliverance..... v. 1-3.
 ii. Overthrow of enemies foretold 4, 5.

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| iii. Hymn of triumph | v. 6-8. |
| iv. Prayer | 9. |
| Ps. XXIX. Displaying, etc. as Ps. viii. David describes a thunderstorm, such as he had often seen in the desert of Judea. | |
| i. Great men admonished to give glory to God. | v. 1, 2. |
| ii. God's power in nature and in grace | 3-9. |
| iii. His majesty and goodness | 10, 11. |
| Ps. XXX. Thanksgiving, as Ps. xviii. The psalm agrees with the idea that it was written by David, after the punishment inflicted for numbering the people; but the occasion of it cannot be accurately determined. | |
| i. Thanksgiving | v. 1-3. |
| ii. Exhortation to praise God | 4, 5. |
| iii. David's case and conduct | 6-10. |
| iv. Expression of gratitude | 11, 12. |
| Ps. XXXI. Prayer, as Ps. iii.; probably written by David during the persecutions of Saul. | |
| i. Supplication for deliverance | v. 1-5. |
| ii. Joy in the divine favour..... | 6-8. |
| iii. A forlorn state described..... | 9-13. |
| iv. Prayer in the spirit of faith..... | 14-18. |
| v. The mercies of God to his people | 19-22. |
| vi. Exhortation to courage and perseverance | 23, 24. |
| Ps. XXXII. Penitential. David probably wrote this Psalm after he had obtained pardon for his sin in the matter of Uriah. | |
| i. True blessedness..... | v. 1, 2. |
| ii. Concealment and confession of sin..... | 3-5. |
| iii. Mercy is for all who seek it | 6. |
| iv. Confidence in God | 7. |
| v. A promise | 8. |
| vi. Warning | 9, 10. |
| vii. Exhortation to rejoice..... | 11. |
| Ps. XXXIII. Displaying, etc. as Ps. viii. Probably written by David, on no particular occasion. | |
| i. Exhortation to joy and praise | v. 1-3. |
| ii. Truth, righteousness, and goodness of God ... | 4, 5. |

- iii. His power in creation v. 6-9.
- iv. His providence, especially over his people 10-19.
- v. Confidence and joy of the righteous 20, 21.
- vi. Their prayer 22.
- Ps. XXXIV. Instructive, as Ps. i. Probably written by David, after his escape from the court of Achish. 1 Sam. xxi. 11-15.
- i. Praise ; invitation to it v. 1-7.
- ii. Blessedness of the pious 8-10.
- iii. Practical counsels 11-14.
- iv. Happiness of the pious 15-22.
- Ps. XXXV. Prayer, as Ps. vii. David might have written this Psalm when persecuted by Saul, or by Absalom and his confederates.
- i. Prayer for safety..... v. 1-3.
- ii. The wicked shall be confounded..... 4-8.
- iii. Joy in God 9, 10.
- iv. Different conduct of good and bad men to each other 11-16.
- v. Supplication to God 17-19.
- vi. Conduct of the wicked 20, 21.
- vii. Supplication to God..... 22-25.
- viii. End of the wicked 26.
- ix. The joy of the faithful 27, 28.
- Ps. XXXVI. Instructive, as Ps. i.: it agrees with Ps. xii. David might have written it: the occasion of it is not known.
- i. Principles and practice of the wicked..... v. 1-4.
- ii. God's mercy and loving-kindness 5-9.
- iii. Prayer for the godly 10, 11.
- iv. Ruin of the ungodly 12.
- Ps. XXXVII. Instructive, as Ps. i. Probably written by David in old age. It is a consolatory Psalm on Providence, inculcating faith and patience on consideration of rewards and punishments.
- i. On divine providence v. 1-40.
- Ps. XXXVIII. Penitential. Written by David per-

haps in consequence of his offence in the matter of Uriah : it is deeply penitential.

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| i. Prayer | v. 1. |
| ii. State of the afflicted penitent | 2-10. |
| iii. Complaint about friends and foes | 11, 12. |
| iv. Patience and resignation..... | 13-15. |
| v. Prayer for help on confession and repentance... | 16-22. |
| Ps. XXXIX. Instructive: Vanity of human life. Probably written by David: the argument is the same as that of Ps. xxxvii.; but patience and resignation are here inculcated from a view of the brevity of human life. | |
| i. Resolve to be watchful and silent | v. 1-3. |
| ii. Shortness and vanity of human life | 4-6. |
| iii. Prayer for pardon and relief | 7-10. |
| iv. Man a fading creature..... | 11. |
| v. Prayer | 12, 13. |
| Ps. XL. Prophetical. Author, David. Ver. 6-8. are a remarkable prophecy of Christ. From ver. 13. to the end is the same as Ps. lxx. The person speaking in this Psalm is, i. delivered from dangers, 1-3; ii. celebrates God, 4-11; and, iii. being again in danger implores divine aid. | |
| i. Praise and thanksgiving | v. 1-5. |
| ii. Sacrifice of Christ. Heb. x. 5-9. | 6-8. |
| iii. Righteousness preached in the world..... | 9, 10. |
| iv. Prayer and confession..... | 11-13. |
| v. Shame and desolation of the wicked | 14, 15. |
| vi. Joy of the godly | 16. |
| vii. Petition | 17. |
| Ps. XLI. Prayer, as Ps. iv. Probably written by David during the rebellion of Absalom: it may especially refer to Ahithophel. | |
| i. Blessedness of him who considers the poor ... | v. 1-3. |
| ii. Prayer..... | 4. |
| iii. Complaint about enemies | 5-9. |
| iv. Prayer | 10. |

- v. Joyful confidence and thanksgiving..... v. 11-13.
- Ps. XLII. Prayer when deprived of the public ordinances of religion. Most probably written by David during the rebellion of Absalom.
- i. Zealous desire for public worship v. 1-4.
- ii. The afflicted soul encouraged to trust in God 5-11.
- Ps. XLIII. As the preceding Psalm v. 1-5.
- Ps. XLIV. Prayer when the people of God were in trouble. David might have written this Psalm: but of its author and occasion nothing certain can be said.
- i. God's mercies recounted v. 1-3.
- ii. Confidence in distress 4-8.
- iii. Distress described 9-16.
- iv. Profession of integrity 17-22.
- v. Prayer for deliverance 23-26.
- Ps. XLV. Prophetical. This Psalm is supposed to have been a nuptial ode on Solomon's marriage. Spiritually viewed, it refers to Christ and the Church, (Heb. i. 8, 9.) and to the calling of the Gentiles: the author is not known.
- i. Introduction v. 1.
- ii. Majesty and grace of kingdom 2-9.
- iii. Duty of the Church..... 10, 11.
- iv. Honour paid to her: description of her 12-15.
- v. Her prosperity..... 16, 17.
- Ps. XLVI. Thanksgivings for mercies to the Israelites in general. The author and occasion of this sublime Psalm are not known: it may refer to the times of Jehoshaphat or of Hezekiah.
- i. Confidence of the Church v. 1-3.
- ii. The grace, presence, and protection of God ... 4, 5.
- iii. Power of God 6.
- iv. Safety of the Church 7.
- v. Exhortation to consider the works of God 8, 9.
- vi. God will be glorified 10.
- vii. Safety of the Church 11.
- Ps. XLVII. Displaying, etc. as Ps. viii. David might

have written this Psalm when the ark was brought to the tabernacle ; 2 Sam. vi. : but nothing certain can be said of its author or occasion.

- i. Exhortation to entertain the kingdom of Christ v. 1-9.
- Ps. XLVIII. Thanksgiving, as Ps. xli. Author and occasion not known. Spiritually viewed, it describes God's deliverance of the Church.
- i. The glory of the Church..... v. 1-3.
 ii. Messiah's victories 4-7.
 iii. Gratitude of the Church 8-11.
 iv. Exhortation to behold her strength and glory... 12-14.
- Ps. XLIX. Instructive ; Vanity, etc. as Ps. xxxix. Author and occasion unknown : the argument similar to that of Ps. xxxvii. : the Psalm states the folly of envying the rich, powerful, and wise of the world.
- i. Invitation to hear instruction v. 1-4.
 ii. No man can redeem another 5-9.
 iii. The wise and foolish die, and are forgotten ... 10-14.
 iv. Faith in the resurrection..... 15.
 v. Against envy 16-20.
- Ps. L. Instructive, as Ps. i. Asaph might have written the Psalms that go under his name. Here God is represented, in imagery borrowed from the giving of the law, as descending from heaven to view the religious state of the Jews, and as finding hypocrisy and formality prevailing among them.
- i. Majesty of God ; his summons v. 1-6.
 ii. He delights in spiritual, not in ceremonial, worship 7-15.
 iii. Hypocrites reprov'd 16-21.
 iv. Admonition and assurance 22, 23.
- Ps. LI. Penitential. David composed this Psalm after his offence in the matter of Uriah.
- i. Prayer for pardon v. 1, 2.
 ii. Confession of sin..... 3, 4.
 iii. Natural depravity avowed ; with petitions..... 5-15.

- iv. The best sacrifice..... v. 16, 17.
 v. Prayer for the Church..... 18, 19.
- Ps. LIII. Instructive, as Ps. i. David is supposed to have written this Psalm when Doeg betrayed him to Saul, and Saul slew the priests at Nob. 1 Sam. xxi.
- i. Description of the wicked man v. 1-4.
 ii. His doom foretold 5.
 iii. The triumph of the righteous 6, 7.
 iv. Their happiness 8, 9.
- Ps. LIII. Instructive, as Ps. i. Author, David: the Psalm is nearly the same as the xivth.
- i. Corruption of the natural man v. 1-3.
 ii. Cruelty of the wicked: their destruction 4, 5.
 iii. Prayer for salvation..... 6.
- Ps. LIV. Prayer, as Ps. iii. Probably written by David when persecuted by Saul: 1 Sam. xxiii. 19. or xxvi. 1.
- i. Prayer..... v. 1, 2.
 ii. Complaint 3.
 iii. Confidence 4, 5.
 iv. Thanksgiving 6, 7.
- Ps. LV. Prayer, as Ps. iv. Probably written by David during the rebellion of Absalom.
- i. Prayer in distress v. 1-8.
 ii. David's enemies 9-14.
 iii. Their ruin: his confidence in God for deliverance 15-21.
 iv. Admonition to exercise faith 22-23.
- Ps. LVI. Prayer, as Ps. iii. This psalm, written by David, evidently refers to his enemies in the court of Saul.
- i. Prayer..... v. 1, 2.
 ii. Confidence 3, 4.
 iii. Conduct of enemies..... 5, 6.
 iv. Confidence 7-11.
 v. Praise 12, 13.
- Ps. LVII. Prayer, as Ps. iii. This psalm, written by

David, probably refers to his case recorded in
1 Sam. xxiv.

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| i. Faith in God | v. 1-3. |
| ii. Sufferings | 4. |
| iii. Prayer | 5. |
| iv. Adversaries punished | 6. |
| v. Determination to praise God | 7-10. |
| vi. Prayer | 11. |
| Ps. LVIII. Instructive, as Ps. i. David might have written this Psalm in reference to Saul and his wicked counsellors. It is a good lesson to kings, judges, and counsellors. | |
| i. Reproof | v. 1, 2. |
| ii. The wicked described | 3-5. |
| iii. Their ruin | 6-9. |
| iv. Triumph of the good | 10. |
| v. Divine equity | 11. |
| Ps. LIX. Prayer, as Ps. iv. David might have written this Psalm when persecuted by Saul: 1 Sam. xix. 11, 12. | |
| i. Prayer | v. 1, 2. |
| ii. Conduct of wicked men | 3-7. |
| iii. Deliverance from them | 8-10. |
| iv. Their punishment | 11-15. |
| v. Praise | 16, 17. |
| Ps. LX. Prayer, as Ps. xlv. This Psalm, written by David, may relate to the state of things from the death of Saul till David was king over all Israel. | |
| i. Israel's sufferings | v. 1-3. |
| ii. Israel led to victory | 4-6. |
| iii. Other tribes join the standard | 7. |
| iv. Enemies subdued | 8-10. |
| v. Prayer | 11. |
| vi. Assurance | 12. |
| Ps. LXI. Prayer, as Ps. iii. Probably written by David during the rebellion of Absalom. | |
| i. Prayer to God | v. 1, 2. |

- ii. Confidence from past experience v. 3-7.
 iii. Vow of perpetual service to him..... 8.
- Ps. LXII. Prayer, as Ps. iii. Probably as the preceding Psalm.
- i. Confidence v. 1, 2.
 ii. The wicked 3, 4.
 iii. An act of faith..... 5-7.
 iv. Exhortation..... 8.
 v. No trust in earthly things 9, 10.
 vi. Power and mercy belong to God 11, 12.
- Ps. LXIII. Prayer, as Ps. xlii. Probably written by David on the same occasion as the preceding psalm.
- i. Aspiration after God v. 1, 2.
 ii. Praise 3-8.
 iii. End of the wicked 9, 10.
 iv. Triumph of the true believer 11.
- Ps. LXIV. Prayer, as Ps. iv. Probably written by David when persecuted either by Saul or Absalom.
- i. Prayer..... v. 1, 2.
 ii. Conduct of the wicked 3-6.
 iii. Their fall..... 7-9.
 iv. Safety of the good 10.
- Ps. LXV. Thanksgiving, etc. as Ps. xlv. The author and occasion of this Psalm are not known. Some refer it to 2 Sam. xxi. 1-16. It may be a general hymn of praise for rain and fruitful seasons.
- i. Praise for divine grace v. 1-4.
 ii. For the divine power 5-8.
 iii. For the divine providence 9-13.
- Ps. LXVI. Thanksgiving, etc. as Ps. xlv. This Psalm is referred by some to the days of David; by others, to those of Hezekiah, etc.
- i. Exhortation to praise v. 1-4.
 ii. Deliverance of the Church 5-12.
 iii. Vows are to be paid 13-15.
 iv. God is to be praised 16-20.

Ps. LXVII. Prayer, as Ps. xx. Author and occasion unknown. It may be regarded, in a spiritual view, as predicting the conversion of the Gentiles.

i. Prayer and praise v. 1-7.

Ps. LXVIII. Prophetical. This Psalm might have been written by David at the removal of the ark to mount Zion from the house of Obededom. It is regarded as being difficult. In a spiritual view it relates to the ascension of Christ, and to the victories of truth.

i. Messiah rising and conquering v. 1, 2.

ii. The faithful rejoice; the afflicted comforted ... 3-6.

iii. The Church delivered; supported; enemies subdued 7-14.

iv. Messiah's ascension 15-20.

v. His enemies punished 21-23.

vi. Order of the Church in her services 24-28.

vii. Conversion of the nations 29-31.

viii. Exhortation to praise 32-35.

Ps. LXIX. Prayer, as Ps. xiii. David probably wrote this Psalm during the rebellion of Absalom. It is, in a literal sense, the prayer of a dejected sufferer: the analysis gives its spiritual meaning as prophetical.

i. Messiah's sufferings v. 1-5.

ii. His prayer for his people..... 6, 7.

iii. His treatment from the Jews 8-12.

iv. His prayer to his Father 13-19.

v. His complaint: the Crucifixion 20, 21.

vi. He predicts the ruin of the Jews..... 22-28.

vii. His prayer for himself ... 29.

viii. The Church praises God 30, 31.

ix. A gracious assurance 32, 33.

x. Creation called upon to praise God..... 34.

xi. Prosperity of the Church foretold 35, 36.

Ps. LXX. Prayer, as Ps. iv. See Ps. xl. 13-17.

i. Prayer v. 1-5.

Ps. LXXI. Prayer, as Ps. iii. Probably written by

David in old age: the occasion of it is not known.

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| i. Prayer | v. 1-4. |
| ii. Past mercies recollected | 5-8. |
| iii. Prayer for support: fall of the wicked foretold | 9-13. |
| iv. Mingled exercise of faith and prayer | 14-18. |
| v. Recollections of the past: assurances for the future | 19-24. |
| Ps. LXXII. Prophetical. This is probably the last Psalm that David wrote. In a literal view, it relates to Solomon; in a spiritual view, to Messiah. | |
| i. Messiah's righteous administration..... | v. 1-4. |
| ii. Its perpetuity | 5. |
| iii. Its blessings | 6, 7. |
| iv. Its extent | 8-11. |
| v. The redemption to be wrought in it | 12-14. |
| vi. Prayers to be presented under it..... | 15. |
| vii. Its miraculous increase and fruitfulness | 16. |
| viii. Its perpetuity and universality | 17. |
| ix. Doxology and conclusion | 18-20. |
| Ps. LXXIII. Instructive, as Ps. i. The argument of this Psalm of Asaph is similar to that of Ps. xxxvii. xxxix. xlix. | |
| i. Perplexity at seeing the wicked prosper..... | v. 1-3. |
| ii. The wicked described | 4-11. |
| iii. Suggestions of nature | 12-14. |
| iv. These corrected by grace | 15. |
| v. The subject difficult to human sense | 16. |
| vi. Cleared up by the final issue of things | 17-20. |
| vii. Ignorance the cause of distress | 21, 22. |
| viii. Confidence in the divine goodness | 23-28. |
| Ps. LXXIV. Prayer, as Ps. xlv. The Psalmist, after the death of Gedaliah, and the descent of many Jews into Egypt, laments the ruin of the Temple and the misery of the Jews. Jer. xli. | |
| i. Expostulation and prayer of the Church | v. 1-3. |
| ii. Desolation of the sanctuary..... | 4-9. |

- iii. Former wonders wrought for the Church v. 10-15.
 iv. God's providence..... 16, 17.
 v. Prayer..... 18-23.
- Ps. LXXV. Instructive, as Ps. i. Asaph might have written this Psalm: the occasion of it is not known.
- i. Praise v. 1.
 ii. A resolve..... 2, 3.
 iii. A rebuke..... 4-8.
 iv. Praise 9, 10.
- Ps. LXXVI. Thanksgiving, as Ps. xlvi. That Asaph who lived in the time of David might have written this Psalm, to celebrate some victory. Some refer it to the defeat of Sennacherib.
- i. God's glory in the Church v. 1, 2.
 ii. The Church's deliverance 3-6.
 iii. A reflection 7.
 iv. Effect of the deliverance among the nations ... 8-10.
 v. Among the Israelites 11, 12.
- Ps. LXXVII. Prayer, as Ps. xiii. Author and occasion unknown. It is a fine piece of devotion in a season of great distress.
- i. Complaint v. 1-4.
 ii. Conflict between faith and distrust: faith prevails..... 5-20.
- Ps. LXXVIII. Historical. Supposed to have been written in the days of Rehoboam. It contains an account of God's dealings with his people from the Exodus to the end of David's reign.
- i. Exhortation to learn and to teach the will of God v. 1-8.
 ii. The wrath of God against sinners historically illustrated 9-66.
 iii. Judah chosen 67-72.
- Ps. LXXIX. Prayer, as Ps. xlv. The argument is the same as Ps. lxxiv.; which see. Author not known.
- i. Complaint of the desolation of the Church..... v. 1-4.
 ii. Prayer for redress 5-7.

- iii. Prayer for forgiveness..... v. 8, 9.
 iv. For removal of reproach and misery 10-12.
 v. Gratitude..... 13.
- Ps. LXXX. Prayer, as Ps. xlix. Author and occasion unknown.
- i. Prayer of the Church in distress..... v. 1-3.
 ii. Her complaint in her affliction 4-7.
 iii. Her past and present state, under the image of a vine 8-13.
 iv. Her supplications 14-16.
 v. She prays for Messiah's advent 17-19.
- Ps. LXXXI. Thanksgiving, as Ps. xlvi. Author and occasion uncertain.
- i. Exhortation to praise God v. 1-5.
 ii. God's mercies 6-10.
 iii. Ingratitude of man 11, 12.
 iv. Exhortation to piety 13-16.
- Ps. LXXXII. Instructive. Advice to magistrates. The author, time, and occasion of the Psalm are unknown: compare Ps. lviii.
- i. Exhortation to judges..... v. 1-4.
 ii. Reproof 5.
 iii. The fall of the corrupt..... 6, 7.
 iv. Prayer 8.
- Ps. LXXXIII. Prayer, as Ps. xliv. Some refer this Psalm to David, 2 Sam. viii. and x.: others refer it to the days of Jehoshaphat.
- i. The Church complains of her enemies v. 1-8.
 ii. Prays against her oppressors 9-18.
- Ps. LXXXIV. Prayer, as Ps. xlii. Similar to Ps. xlii., and might have been written by David during the rebellion of Absalom: but of its author and time nothing certain can be said.
- i. Desire after the house and presence of God ... v. 1-3.
 ii. Blessedness of his ministers and servants 4-7.
 iii. Prayer for the participation of it..... 8-10.
 iv. Faith in the goodness of God 11, 12.
- Ps. LXXXV. Thanksgiving, as Ps. xlvi. Of the au-

thor, time, and occasion of this Psalm nothing certain can be said.

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| i. Redemption from captivity..... | v. 1-3. |
| ii. Prayer for the divine mercy and favour | 4-7. |
| iii. Incarnation of Christ | 8-11. |
| iv. Effects of his advent | 12, 13. |
| Ps. LXXXVI. Prayer, as Ps. iii. Similar to Ps. xxv. ;
and probably written by David when persecuted by Saul. | |
| i. Prayer, with consciousness of piety | v. 1-4. |
| ii. The goodness and power of God..... | 5-10. |
| iii. Prayer | 11. |
| iv. Thanksgiving | 12, 13. |
| v. Complaint concerning the proud..... | 14. |
| vi. Act of faith | 15. |
| vii. Prayer for help and salvation | 16, 17. |
| Ps. LXXXVII. Prophetical. Author, time, and occasion not known. In a spiritual view it relates to the Church. | |
| i. Happiness and stability of Zion | v. 1-3. |
| ii. Accession of the Gentiles foretold | 4-6. |
| iii. The Church the fountain of grace and salvation | 7. |
| Ps. LXXXVIII. Prayer, as Ps. xiii. Of Heman nothing is known, and therefore of the time and occasion of the Psalm nothing can be said. | |
| i. Earnest prayer in deep distress | v. 1-18. |
| Ps. LXXXIX. Prayer, as Ps. xlv. This Psalm has been referred to David, and is to be illustrated by 2 Sam. vii. 12, etc. ; but of its author, time, and occasion, nothing certain can be said. Spiritually viewed, it describes the perpetuity of Christ's kingdom. | |
| i. God's promises to David respecting Christ ... | v. 1-4. |
| ii. God's power, justice, mercy, and truth | 5-14. |
| iii. Happiness and safety of his people..... | 15-18. |
| iv. Covenant with David ; with Christ, the anti-type | 19-37. |

- v. The Church laments her calamitous state v. 38-45.
- vi. Prays for the fulfilment of the prophecies 46-51.
- vii. She blesses God 52.
- Ps. XC. Instructive, as Ps. xxxix. Moses might have written this Psalm : but some refer it to a later period.
- i. Address to God v. 1, 2.
- ii. Frail and mortal state of man..... 3-10.
- iii. Want of consideration : a petition 11, 12.
- iv. Prayer for the mercies of redemption 13-17.
- Ps. XCI. Instructive, as Ps. i. Author not known, The principal character represents some sublime personage.
- i. Security of the righteous..... v. 1-10.
- ii. Angels guard them..... 11, 12.
- iii. Their final victory 13.
- iv. Promise of deliverance, exaltation, and glory 14-17.
- Ps. XCII. Instructive, as Ps. i. Author and occasion are unknown : it probably was sung by the Levites on the Sabbath.
- i. Exhortation to praise God v. 1-3.
- ii. His works and measures..... 4, 5.
- iii. Inconsideration of man 6.
- iv. Destruction of the wicked 7-9.
- v. Exaltation of the godly 10-14.
- vi. Righteousness of God 15.
- Ps. XCIII. Displaying, etc. as Ps. viii. Author and occasion unknown ; Ps. xciii—c. are viewed as prophetic of Messiah.
- i. The divine government v. 1-5.
- Ps. XCIV. Prayer, as Ps. xlv. Ascribed to David in the rebellion of Absalom. Compare Ps. xiv. liii. lviii.
- i. Prayer for the fall of prosperous wickedness ... v. 1-4.
- ii. Cruelty and impiety of the wicked 5-7.
- iii. Omniscience of God 8-11.
- iv. Blessedness of those who are tried 12-15.
- v. God is the refuge of his people 16-23.

- Ps. XCV. Displaying, etc. as Ps. viii. David might have written this Psalm, on the removal of ark to mount Zion.
- i. God is to be praised for his greatness..... v. 1-5.
 - ii. He is to be worshipped 6, 7
 - iii. Caution against unbelief and disobedience 8-11.
- Ps. XCVI. Displaying, etc. as Ps. viii. Composed by David, 1 Chron. xvi. 23-33, at the removal of the ark to mount Zion. Spiritually viewed, it is a prophecy of Christ's kingdom, enlarged by the accession of the Gentiles, and of his final advent.
- i. Exhortation to praise v. 1-3.
 - ii. God's greatness 4-6.
 - iii. Exhortation to praise and worship him 7-9.
 - iv. We are to declare his sovereignty and justice... 10.
 - v. Creation summoned to the final judgment 11-13.
- Ps. XCVII. Displaying, etc. as Ps. viii. Author and occasion uncertain.
- i. Majesty of God's kingdom v. 1-6.
 - ii. Idolatry overthrown 7.
 - iii. The Church rejoices 8, 9.
 - iv. Duty of the righteous 10-12.
- Ps. XCVIII. Thanksgiving, as Ps. xlvi. Some think that this Psalm was written by David after his victory over the Jebusites. It may be spiritually understood of our redemption by our Lord Jesus Christ.
- i. Exhortation to praise v. 1-9.
- Ps. XCIX. Displaying, etc. as Ps. viii. Many refer this Psalm to the removal of the ark to mount Zion ; others, to the dedication of the second temple.
- i. Exhortation to worship v. 1-9.
- Ps. C. General acknowledgment, as Ps. xxiii. Author and occasion unknown
- i. Exhortation to worship and praise v. 1-5.
- Ps. CI. Instructive, as Ps. lxxxii. Probably written

by David when made king of all the tribes.
It teaches a prince how to regulate his conduct and government.

- i. Vow and profession of godliness v. 1-8.
- Ps. CII. Penitential. Supposed to have been written by the Jews towards the close of the Captivity. Ver. 25—27. are applied, Heb. i. 10—12, to Christ and to his kingdom.
- i. Prayer to be heard v. 1, 2.
- ii. Complaint 3-11.
- iii. Comfort from the eternity of God 12.
- iv. Restoration and enlargement of the Church foretold 13-22.
- v. Complaint 23, 24.
- vi. Repose in an unchangeable God and Saviour... 25-28.
- Ps. CIII. Thanksgiving, as Ps. xviii. Author and occasion uncertain. Some ascribe it to David; others to the Jews in Babylon.
- i. Gratitude v. 1-5.
- ii. God's goodness to Israel 6, 7.
- iii. The divine philanthropy 8-12.
- iv. Frail and perishable state of man 13-16.
- v. Sources of consolation 17-19.
- vi. Praise 20-22.
- Ps. CIV. Displaying, etc. as Ps. viii. Author uncertain; some ascribe it to David. This Psalm dwells on temporal, as the preceding on spiritual, gifts and mercies.
- i. Divine perfections displayed in creation v. 1-9.
- ii. In the provision made for all creatures 10-18.
- iii. In the revolution of the heavenly bodies 19-24.
- iv. In the sea 25, 26.
- v. The dependence of all on God 27-30.
- vi. His delight in his works, and power over them 31, 32.
- vii. Resolve to praise God: and of the wicked ... 33-35.
- Ps. CV. Historical. Chiefly composed by David, 1 Chron. xvi. Some think that the latter part was added after the Captivity.

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| i. Exhortation to praise God for his works of
mercy and power | v. 1-5. |
| ii. Those works through the patriarchal history ... | 6-44. |
| iii. The design of God in his conduct | 45. |
| Ps. CVI. Historical. Author uncertain: it is similar
to the preceding Psalm, but records the
offences of the Israelites. | |
| i. Praise | v. 1-3. |
| ii. Prayer to experience the blessedness of the saints | 4, 5. |
| iii. Confession of sin | 6. |
| iv. Rebellion at the Red sea | 7-12. |
| v. In the wilderness..... | 13-15. |
| vi. In the matter of Korah | 16-18. |
| vii. In that of the molten calf | 19-23. |
| viii. At the report of the spies | 24-27. |
| ix. In the affair of Baal-peor | 28-31. |
| x. At the waters of Meribah | 32, 33. |
| xi. In not destroying, but mingling with, idolaters | 34-39. |
| xii. God's mercies and judgments..... | 40-46. |
| xiii. Prayer and praise | 47, 48. |
| Ps. CVII. General acknowledgment, as Ps. xxiii.
Author unknown: supposed to have been
written after the Captivity. | |
| i. Praise | v. 1-3. |
| ii. The redeemed described as travellers returned
home | 4-9. |
| iii. As prisoners rescued from captivity | 10-16. |
| iv. As sick men restored to health | 17-22. |
| v. As mariners brought safe to port | 23-32. |
| vi. God's providence over the world and the
Church | 33-41. |
| vii. Consolation of the good: their conduct and
happiness | 42, 43. |
| Ps. CVIII. Thanksgiving, as Ps. xviii. Composed
from two other Psalms: ver. 2-6. from Ps.
lvii. 8-12. and ver. 7-14. from Ps. lx. 8
-14. It might have been made after the
Captivity. | |

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| i. Praise and prayer | v. 1-6. |
| ii. Exultation as a conqueror | 7, 8. |
| iii. Enemies subdued | 9-11. |
| iv. Prayer | 12. |
| v. Assurance | 13. |
| Ps. CIX. Prayer, as Ps. iv. Probably written by David in reference to Ahithophel: in a prophetic view it relates to Judas. | |
| i. Injuries suffered from enemies | v. 1-5. |
| ii. Judgment denounced against them | 6-20. |
| iii. Complaint: prayer for deliverance | 21-29. |
| iv. Praise | 30, 31. |
| Ps. CX. Prophetic. Written by David, and solely relating to the kingdom, priesthood, victories, sufferings, and exaltation of Christ. | |
| i. The kingdom of Christ | v. 1-3. |
| ii. His priesthood | 4. |
| iii. His conquests | 5, 6. |
| iv. His sufferings and resurrection | 7. |
| Ps. CXI. Displaying, etc. as Ps. viii. Author and occasion uncertain: probably written before the days of David. | |
| i. Praise | v. 1. |
| ii. The glorious works of God | 2-4. |
| iii. His mercies to the Church | 5, 6. |
| iv. Equity and stability of his counsels | 7, 8. |
| v. Blessings of redemption | 9. |
| vi. Religion the true wisdom..... | 10. |
| Ps. CXII. Instructive, as Ps. i. Author and occasion unknown: it may be usefully compared with the first. | |
| i. Godliness hath the promise of this life | v. 1-3. |
| ii. Character and blessedness of the godly | 4-9. |
| iii. Envy of the wicked | 10. |
| Ps. CXIII. Displaying, etc. as Ps. viii. Some ascribe this Psalm to David; but the author of it is not known.—Ps. cxiii.—cxviii. form what was called the great Hallel, and were sung by the Jews at their solemn festivals, particu- | |

larly at the Passover: St. Matt. xxvi. 30.
Of the authors and occasions of them nothing
certain can be said: some of them are as-
cribed to David.

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| i. | God is to be praised for his greatness | v. 1-4. |
| ii. | For his goodness | 5-9. |
| Ps. CXIV. | Displaying, etc. as Ps. viii. | |
| i. | Miracles of God's power | v. 1-8. |
| Ps. CXV. | Displaying, etc. as Ps. viii. A song of tri-
umph. | |
| i. | Address of the Church to God. | v. 1-3. |
| ii. | Folly of idolatry | 4-8. |
| iii. | Exhortation to reliance on God | 9-11. |
| iv. | Prediction of prosperity | 12-16. |
| v. | Praise | 17, 18. |
| Ps. CXVI. | Thanksgiving, as Ps. xviii. Some ascribe
it to David; others to some one after cap-
tivity. | |
| i. | An assertion and a resolve | v. 1, 2. |
| ii. | Distress, deliverance, and peace described | 3-9. |
| iii. | Faith: acknowledgment of impatience | 10, 11. |
| iv. | Resolve to be thankful, and to worship God ... | 12-19. |
| Ps. CXVII. | General acknowledgment, as Ps. xxiii. | |
| i. | Exhortation to praise God for his mercy and
truth | v. 1, 2. |
| Ps. CXVIII. | Prophetical. A prediction of the coming
of Christ in his kingdom. | |
| i. | Exhortation to praise God for his mercy | v. 1-4. |
| ii. | Excellence of trusting in God..... | 5-9. |
| iii. | Enemies described: their destruction | 10-13. |
| iv. | God is our strength | 14. |
| v. | Rejoicing on account of the victory | 15, 16. |
| vi. | Admission into the temple solicited | 17-19. |
| vii. | The gate is opened | 20. |
| viii. | Praise is offered | 21. |
| ix. | The hand of the Lord is acknowledged | 22-24. |
| x. | Prayer for prosperity | 25. |
| xi. | The people blessed: all unite in praise | 26, 27. |
| xii. | Confidence in God | 28. |

- xiii. General doxology v. 29.
- Ps. CXIX. Instructive, as Ps. xix. Ascribed to David.
It chiefly consists of prayers, praises, and professions of obedience, with pointed statements of the excellence of God's word v. 1-176.
- Ps. CXX. Prayer, as Ps. iv. Some ascribe it to David: others think that it was written after the Captivity. It is a complaint of the falsehood, violence, and treachery of man.
- i. Prayer in trouble v. 1-7.
- Ps. CXXI. Instructive, as Ps. i. Author as Ps. cxx.
- i. Happiness of the godly v. 1-8.
- Ps. CXXII. Prayer of Intercession, as Ps. xx. Some ascribe it to David: others to a later author. It may describe the joy of the Israelites in going up to Jerusalem at their festivals.
- i. Joy for divine ordinances..... v. 1, 2.
- ii. Internal government of the Church 3-5.
- iii. Prayer for peace 6-9.
- Ps. CXXIII. Prayer, as Ps. xlv. David might have written this Psalm during the rebellion of Absalom: but it is probably the complaint of the captives in Babylon.
- i. Confidence in God v. 1, 2.
- ii. Prayer for deliverance from contempt 3, 4.
- Ps. CXXIV. Thanksgiving, as Ps. xlvi. Probably written after the Captivity: or it may refer to Haman, or to the Samaritans.
- i. Thanksgiving for deliverance v. 1-8.
- Ps. CXXV. Instructive, as Ps. i. Author and occasion not known: some refer it to the days of Nehemiah.
- i. Safety of those who trust in God v. 1, 2.
- ii. Deliverance from the oppressor 3.
- iii. Prayer for the godly 4.
- iv. Punishment of the wicked 5.
- Ps. CXXVI. Thanksgiving, as Ps. xlvi. Probably written by Haggai, or Zechariah, or Ezra, after the Captivity.

- i. The Church celebrates the return from captivity v. 1-3.
 ii. Prayer for those yet in captivity 4.
 iii. Prediction of success 5, 6.
- Ps. CXXVII. Instructive, as Ps. i. Supposed to have been written after the Captivity.
- i. The virtue of God's blessing v. 1, 2.
 ii. Children are his gift 3-5.
- Ps. CXXVIII. Instructive, as Ps. i. It may be viewed as a continuation of the preceding Psalm.
- i. Blessings which follow them that fear God..... v. 1-6.
- Ps. CXXIX. Thanksgiving, as Ps. xli. Probably written after the Captivity.
- i. The Church declares her troubles and deliverances v. 1-4.
 ii. Predicts the end of those who hate her 5-8.
- Ps. CXXX. Penitential. Some ascribe this Psalm to David; others think that it was written after the Captivity.
- i. Prayer v. 1, 2.
 ii. Confession 3.
 iii. Faith in the divine mercy 4-6.
 iv. The Church exhorted to trust in God 7, 8.
- Ps. CXXXI. Instructive; Humility. Some ascribe this Psalm to David: some refer it to the times of the Captivity. Nehem. vi. 5. etc.
- i. Humility v. 1-2.
 ii. Admonition to hope in God 3.
- Ps. CXXXII. Prayer of Intercession, as Ps. xx. It seems to refer to the building of the second temple.
- i. Zeal for the ark v. 1-5.
 ii. Exultation and resolve 6, 7.
 iii. Prayer 8-10.
 iv. God's mercies to David and to his posterity ... 11-18.
- Ps. CXXXIII. Instructive, as Ps. i. David might have written this Psalm; 2 Sam. v. Some refer it to the times after the Captivity.
- i. Benefit and comfort of the communion of saints v. 1-3.

- Ps. CXXXIV. Displaying, etc. as Ps. viii. Author unknown.
- i. Exhortation to the Levites in the temple to be assiduous in praising God v. 1-3.
- Ps. CXXXV. Thanksgiving, as Ps. xlvi. Probably composed after the Captivity.
- i. Exhortation to praise God for his goodness to Israel v. 1-4.
 - ii. For his greatness and works 5-7.
 - iii. For his judgments 8-14.
 - iv. The folly of idolatry 15-18.
 - v. Praise 19-21.
- Ps. CXXXVI. Thanksgiving, as Ps. xlvi. Very similar to the preceding Psalm.
- i. Praise v. 1-3.
 - ii. Creation 4-9.
 - iii. Providence and grace 10-25.
 - iv. Praise 26.
- Ps. CXXXVII. Prayer, as Ps. xlv. Written after the Captivity.
- i. The sorrow of Israel at Babylon v. 1, 2.
 - ii. Insolence of their masters 3, 4.
 - iii. Their affliction for Jerusalem 5, 6.
 - iv. Destruction of enemies foretold 7, 9.
- Ps. CXXXVIII. Thanksgiving, as Ps. xviii. David might have written this Psalm when he was settled on the throne of Israel.
- i. Resolve to praise God..... v. 1-3.
 - ii. Prediction that kings shall glorify him 4, 5.
 - iii. God views the humble and the proud 6.
 - iv. Confidence in God 7-8.
- Ps. CXXXIX. Displaying, etc. as Ps. viii. David might have written this Psalm. As to its composition, it is in the best style.
- i. Omniscience of God v. 1-6.
 - ii. His omnipresence 7-12.
 - iii. The formation of man 13-16.
 - iv. Excellence of God's purposes 17, 18.
 - v. Ruin of the wicked 19, 20.

- vi. Zeal and fidelity in God's service v. 21, 22.
- vii. Prayer to be proved, purified, and perfected in holiness 23, 24.
- Ps. CXL. Prayer, as Ps. iv. Probably written by David when persecuted by Saul, or by Absalom.
- i. Prayer for deliverance from the wicked v. 1-6.
- ii. Thanksgiving for help 7.
- iii. Destruction of the wicked foretold 8-11.
- iv. Salvation of the righteous 12, 13.
- Ps. CXLI. Prayer, as Ps. iv. Probably written by David when persecuted by Saul.
- i. Prayer to be assisted and heard v. 1, 2.
- ii. Petitions for preservation from sin 3, 4.
- iii. Willingness to receive reproof 5.
- iv. Different conduct of David and Saul to each other 6, 7.
- v. Faith and prayer 8, 9.
- vi. Prediction 10.
- Ps. CXLII. Prayer, as Ps. iv. Probably written by David when he took refuge in the cave of Adullam, 1 Sam. xxii. 1.
- i. Supplication v. 1, 2.
- ii. Confidence in God in trouble 3-5.
- iii. Complaint and prayer 6, 7.
- Ps. CXLIII. Penitential. Perhaps written by David when persecuted by Absalom.
- i. Prayer v. 1, 2.
- ii. Complaint 3, 4.
- iii. Consolation 5.
- iv. Prayer for divine favour, protection, and guidance 6-12.
- Ps. CXLIV. Thanksgiving, as Ps. xviii. Author and occasion very uncertain: some ascribe it to David.
- i. Praise v. 1, 2.
- ii. Admiration at the divine condescension 3, 4.
- iii. Prayer for deliverance 5-8.
- iv. Thanksgiving 9, 10.

- v. Prayer for the prosperity of Israel v. 11-15.
- Ps. CXLV. General acknowledgment, as Ps. xxiii. It might have been written by David.
- i. Praise: greatness, glory, justice, and mercy of God v. 1-9.
 - ii. The majesty of his kingdom 10-13.
 - iii. His kindness to the distressed 14.
 - iv. His providence over all 15-17.
 - v. His goodness to his people..... 18-20.
 - vi. Our duty to praise him 21.
- Ps. CXLVI. General acknowledgment, as Ps. xxiii. Author and occasion unknown. Some ascribe it to the time when the Jews were forbidden to build the walls of Jerusalem after the Captivity.
- i. Praise v. 1, 2.
 - ii. Trust in God, not in man 3-6.
 - iii. God is the benefactor of his people..... 7-9.
 - iv. The eternity of his kingdom 10.
- Ps. CXLVII. Displaying, etc. as Ps. viii. Written perhaps when the Jews were rebuilding the walls of Jerusalem, after the Captivity.
- i. Praise v. 1-3.
 - ii. Wisdom, power, and goodness of God 4-6.
 - iii. His providence 7-9.
 - iv. His delight in his people..... 10, 11.
 - v. Security and prosperity of the Church 12-14.
 - vi. Power of God over the elements..... 15-18.
 - vii. His ordinances in the Church..... 19, 20.
- Ps. CXLVIII. Displaying, etc. as Ps. viii. Author uncertain: it has been attributed as the two preceding, to Haggai, or Zechariah.
- i. Angels..... v. 1, 2.
 - ii. Our luminaries 3-6.
 - iii. The ocean 7.
 - iv. The meteors 8.
 - v. The earth..... 9, 10.
 - vi. The human race 11-13.
 - vii. The Church..... 14.

- Ps. CXLIX. Thanksgiving, as Ps. xlv. Author and occasion unknown. It was probably a song of triumph on account of some victory. It has been viewed as predicting the success of the gospel in the world.
- i. Praise for salvation..... v. 1-5.
 - ii. The wicked vanquished 6-9.
- Ps. CL. Displaying, etc. as Ps. viii. Author unknown: it is an exhortation to praise God in every possible way.
- i. Exhortation to praise God v. 1-6.

PREFACE TO THE PROVERBS.

Solomon is said by the Jews to have written the Canticles in his youth, the Proverbs in riper years, and Ecclesiastes in old age. The two following quotations deserve consideration, as giving a good general view of the Proverbs.

“The scope of this book,” says the Rev. H. Horne, “is to instruct men in the deepest mysteries of true wisdom and understanding, the height and perfection of which is, the true knowledge of the divine will, and the sincere fear of the Lord. To this end the book is filled with the choicest sententious aphorisms, comprising in themselves distinct doctrines, duties, etc. of piety towards God, of equity and benevolence towards man, and of sobriety and temperance; together with precepts for the right education of children, and for the relative situations of subjects, magistrates, and sovereigns.”

“It is impossible,” says Dr. A. Clarke, “for any description of persons to read the book of Proverbs without profit. Kings and courtiers, as well as those engaged in trade, commerce, agriculture, and the humblest walks of life, may here find lessons of instruction for the regulation of their conduct in their respective circumstances.

Fathers, mothers, wives, husbands, sons, daughters, masters, and servants, may here also learn their respective duties: and the most excellent rules are laid down, not only in reference to morality, but to civil policy and economy. Many motives are employed by the wise man to accomplish the end at which he aims: motives derived from honour, interest, love, fear, natural affection, and piety towards God. The principal object Solomon has in view is, to inspire a deep reverence for God, fear of his judgments, and an ardent love for wisdom and virtue. He exhibits injustice, impiety, profligacy, idleness, imprudence, drunkenness, and almost every vice, in such lively colours, as to render every man ashamed of them, who has any true respect for his interest, honour, character, or for himself. And as there is nothing so directly calculated to ruin young men as bad company, debauchery, and irregular connections, he labours to fortify his disciple with the most convincing reasons against all these vices, and especially against indolence, dissipation, and the company of lewd women."

Of Agur and Lemuel, mentioned in chap. xxx. xxxi. nothing is known, as to who they were.--The Proverbs, as to their composition, are to be regarded as didactic poetry, abounding with antithetic parallels;—a sort of verse peculiarly adapted for conveying religious and moral truth in short and detached sentences with great emphasis and point.

This book may be read, admired, and accounted not difficult: but this is a proof that it is read, admired, and not understood. Many of the paragraphs and verses are plain: but many, and especially in the second part, chap. x—xxii. 1—16, require much and close thinking, before their meaning can be fully ascertained. They seem to have been written in a peculiar manner, with an express design to compel the reader to reflect. We find in them a peculiar ellipsis, not of a mere word, but of an idea, which must be supplied before the proverb can be under-

stood, and which can only be found by the careful study of the two lines of which it is composed. Two instances may here suffice to illustrate our meaning. Chap. xii. 13. "The wicked is snared by the transgression of his lips; but the just shall come out of trouble." That is, "He who deals in calumny, falsehood, and foolish language will sooner or later be found out, and the consequence is shame, distress, and perhaps utter ruin: but the good man by the use of wise and prudent language will extricate himself out of trouble, and obtain honour, happiness, and safety." Again, chap. xiv. 16. "A wise man feareth, and departeth from evil; but the fool rageth, and is confident." That is, "A wise man fears God and the consequences of sin, and departs from iniquity: but the foolish man is angry with those who warn him, is secure and fearless, and obstinately persists in his sinful and ruinous course."

ANALYSIS OF THE PROVERBS.

PART I.

ADMONITIONS, CAUTIONS, AND EXCITEMENTS TO THE STUDY OF WISDOM.

| | | |
|----------|--|------------|
| Sect. 1. | Introduction: use of the Proverbs | c. i. 1-6. |
| Sect. 2. | An assertion, with advice | 7-9. |
| Sect. 3. | Caution against evil enticers | 10-19. |
| Sect. 4. | The voice of wisdom | 20-23. |
| Sect. 5. | Her denunciations against those who despise her..... | 24-27. |
| Sect. 6. | The misery of the wicked..... | 28-33. |
| Sect. 7. | Wisdom promises godliness to her children | ii. 1-9. |
| Sect. 8. | Wisdom preserves us from the wicked... | 10-22. |

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| Sect. 9. Exhortation to obedience | c. iii. 1-4. |
| Sect. 10. To faith, or trust in God | 5, 6. |
| Sect. 11. To humility and piety | 7, 8. |
| Sect. 12. To liberality | 9, 10. |
| Sect. 13. To patience in affliction | 11, 12. |
| Sect. 14. The happy gain of wisdom | 13-18. |
| Sect. 15. Wisdom manifested in creation..... | 19, 20. |
| Sect. 16. Advice to regard wisdom: its advantages | 21-26. |
| Sect. 17. Admonition to charity | 27, 28. |
| Sect. 18. Against malevolence | 29. |
| Sect. 19. To peaceableness | 30. |
| Sect. 20. To content..... | 31, 32. |
| Sect. 21. Different state of good and wicked persons | 33-35. |
| Sect. 22. Persuasion to attend to instruction | iv. 1-4. |
| Sect. 23. To study and obtain wisdom | 5-13. |
| Sect. 24. To avoid the way of the wicked | 14-19. |
| Sect. 25. To treasure up wisdom in the heart | 20-22. |
| Sect. 26. To be circumspect in heart and conduct.. | 23-27. |
| Sect. 27. Exhortation to study wisdom | v. 1, 2. |
| Sect. 28. Evil of whoredom and riot | 3-14. |
| Sect. 29. Exhortation to conjugal fidelity | 15-21. |
| Sect. 30. The miserable end of the wicked | 22, 23. |
| Sect. 31. Against suretyship | vi. 1-5. |
| Sect. 32. Against idleness..... | 6-11. |
| Sect. 33. Description of a worthless person | 12-15. |
| Sect. 34. Many things hateful to God | 16-19. |
| Sect. 35. Exhortation to obedience | 20-23. |
| Sect. 36. Against fornication and adultery | 24-35. |
| Sect. 37. Exhortation to be familiar with wisdom . | vii. 1-5. |
| Sect. 38. Character and conduct of a harlot..... | 6-23. |
| Sect. 39. Exhortation to avoid her | 24-35. |
| Sect. 40. Of Wisdom. | |
| i. The voice of Wisdom..... | viii. 1-3. |
| ii. Her character: value of her instructions. | 4-11. |
| iii. Her influence among men..... | 12-21. |
| iv. Her antiquity..... | 22-31. |
| v. Admonition | 32-36. |
| Sect. 41. The feast of Wisdom..... | ix. 1-3. |

Sect. 42. Her invitation and instruction c. ix. 4-12.
Sect. 43. The foolish woman, or Folly..... 13-18.

PART II.

PROVERBS, OR UNCONNECTED SENTENCES.

Chap. x.—xxii. 1—16.

PART III.

IN THIS PART THE PUPIL IS ADDRESSED AS BEING PRESENT, AND RECEIVES DIRECTIONS OR ADMONITIONS ON VARIOUS SUBJECTS.

Chap. xxii. 17, etc.—xxiv.

PART IV.

THIS PART, LIKE THE SECOND, CONSISTS OF PROVERBS, OR UNCONNECTED SENTENCES, WHICH ARE SUPPOSED TO HAVE BEEN SELECTED FROM SOME LARGER SELECTION OF SOLOMON.

Chap. xxv.—xxix.

PART V.

THE INSTRUCTIONS OF AGUR TO ITHIEL AND UCAL, AND THOSE GIVEN TO KING LEMUEL BY HIS MOTHER.

Chap. xxx. xxxi.

PREFACE TO ECCLESIASTES, OR THE PREACHER.

“Ecclesiastes” signifies “a preacher;” one who addresses a public congregation. “This book,” says Dr. Gray, “was unquestionably the production of Solomon,

who for the great excellency of his instructions was emphatically styled—the Preacher. It is said by the Jews to have been written by him upon his awakening to repentance, after he had been seduced in the decline of life to idolatry and sin; and if this be true, it affords valuable proof of the sincerity with which he regretted his departure from righteousness.”

This book has been classed among the didactic poetry of the Hebrews: it has also been regarded as a philosophical discourse in a philosophical style, interspersed with verse. It is a sententious composition, of which it may be difficult to determine precisely the nature, as far as prose and verse are concerned.

This book answers the question, both negatively and positively, What is the sovereign or chief good of man? It is not human knowledge, pleasure, grandeur, or riches: it is wisdom with its fruits; prudence and discretion as to temporal things, and piety, that wisdom which is the principal thing, as to God and the world to come. This idea lead us, as we think, to a tolerably correct notion of the book in general: but when we enter into particulars, we find many and great difficulties, both as to the real meaning of some of the sentences, and as to the connection of the several parts. “It must, however, be wilful delusion,” as Dr. Gray very justly observes, “or perverse sophistry, which selects partial extracts for the encouragement of sin, where the dispassionate and rational enquirer after truth will find genuine wisdom and deliberate piety.”

The Analysis of this book and that of the Song of Solomon have been formed from those drawn up by Dr. Roberts, with alterations from Scott’s Commentary. If they lead the reader to reflect, and throw some light on these portions of the sacred Volume, it is sufficient: but in such a case especially, where there is confessedly such difficulty, he will feel at perfect liberty to chose a meaning which he may judge to be more appropriate than that which the Analysis suggests.

ANALYSIS OF ECCLESIASTES, OR THE PREACHER.

THE ARGUMENT.

This book teaches wherein the supreme good and the chief happiness of man consists; and this it does Negatively and Positively.

PART I.

NEGATIVELY.

| | | |
|----------|--|-----------|
| Sect. 1. | 1. General statement: Happiness does not consist in sublunary treasures. | |
| | i. Author | c. i. 1. |
| | ii. Sublunary things vain | 2. |
| | iii. Human labour fruitless | 3. |
| | iv. Life short: all things mutable | 4-7. |
| | v. All things troublesome and insufficient... | 8. |
| | vi. No new thing: therefore no discovery of happiness | 9-11. |
| Sect. 2. | 2. Particular statement: True happiness does not consist, | |
| | i. In knowledge of earthly things..... | 12-18. |
| | ii. In pleasure, or earthly delights | ii. 1-11. |
| Sect. 3. | 3. Discussion on the subject. | |
| | i. Wisdom preferred to folly | 12-14. |
| | ii. Its insufficiency to give happiness..... | 15, 16. |
| | iii. Despair of happiness from things temporal | 17. |
| | iv. Separation from them by death..... | 18. |
| | v. Uncertain character of the successor, a source of vexation | 19-21. |
| | vi. Solicitude and drudgery sources of vexation..... | 22, 23. |
| | vii. Contentment in present good described and commended..... | 24-26. |

- viii. Urged, from God's appointment of things, and their changes c. iii. 1-10.
- ix. From the beautiful order of things by Providence..... 11.
- x. From the fixed nature of Providence ... 12-15.
- Sect. 4. The Particular statement (Sect. 2.) resumed : true happiness does not consist in honour, greatness, and authority ; for these without spiritual goodness render superiors and inferiors miserable : as appears,
- i. More generally : greatness attended with oppression and injustice ; with reflections 16-22.
- ii. More particularly : the fact, grievous oppressions of the poor by the rich : bad consequences, envy, indolence, self-seeking iv. 1-8.
- Sect. 5. A digression.
- i. Benefits of friendship and society 9-12.
- ii. Foolish kings below their subjects 13, 14.
- iii. People inconstant ; thirsting for change . 15, 16.
- Sect. 6. Religious worship, so essentially connected with true happiness, may be rendered vain by heedlessness.
- i. Right manner of religious exercises, etc.. v. 1.
- ii. Prayer 2, 3.
- iii. Vows 4-6.
- iv. The fear of God, the ground of well-ordered duties 7.
- v. Effect of religion : works patience in the oppressed 8.
- Sect. 7. The particular statement continued : true happiness does not consist in wealth. For,
- i. Wealth commonly produces avarice 9, 10.
- ii. Others enjoy it 11, 12.
- iii. Dangerous to its owners 13.
- iv. Uncertainty of it while we live 14.

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| | v. Certainty of leaving it when we die | c. v. 15-17. |
| | vi. Happiness of a free and contented use of riches | 18-20. |
| Sect. 8. | Further remarks on the vanity of wealth. | |
| | i. Vanity of having them, and not using them | vi. 1-6. |
| | ii. Wealth only satisfies the body | 7-9. |
| | iii. It cannot protect us from death..... | 10. |
| | iv. The transition in the book. Knowledge, pleasure, honour, and wealth are unsatisfactory : life is so short, and future events are so unknown, that we must look farther, before we can say what the Chief Good of man is | 11, 12. |

PART II.

AFFIRMATIVELY.

The enquiry, what the Supreme Good of man is, answered both Particularly and Summarily.

I. PARTICULARLY.

| | | |
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| Sect. 1. | Divers means or branches of true happiness. | |
| | i. A good name better than wealth ; death than life | c. vii. 1. |
| | ii. Grief better than pleasures | 2-4. |
| | iii. Reproof better than commendation | 5, 6. |
| | iv. Moderation, patience, and content..... | 7-10. |
| | v. True wisdom highly advantageous | 11-14. |
| | vi. Constancy in goodness : avoid extremes. | 15-18. |
| | vii. Wisdom of great worth | 19, 20. |
| | viii. Charity towards others | 21, 22. |
| | ix. Digression : difficulty of obtaining this wisdom | 23-29. |
| Sect. 2. | Further remarks on the benefits of wisdom. | |

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| | i. Commendation of wisdom..... | c. viii. 1. |
| | ii. It forms our behaviour towards kings ... | 2-5. |
| | iii. It prevents future evils by foresight..... | 6-8. |
| | iv. It teaches us how to use authority | 9. |
| | v. To form right views of the prosperity of
the wicked..... | 10-13. |
| | vi. To form right views of God's administra-
tion, which is in many respect unsearch-
able | 14-17. |
| Sect. 3. | Remarks suggested by reflection on di-
vine Providence. | |
| | i. God's love and hatred not discernible by
outward events | ix. 1-3. |
| | ii. Life valuable : patience in affliction..... | 4-6. |
| | iii. Proper use of life | 7-10. |
| | iv. Opportunities to be improved | 11, 12. |
| Sect. 4. | Particular properties of Wisdom. | |
| | i. Wisdom better than strength..... | 13-18. |
| | ii. Benefit of wisdom as to ourselves..... | x. 1-3. |
| | iii. Its beneficial influence upon us in refer-
ence to our superiors | 4-20. |
| | iv. In reference to inferiors. Liberality, etc. | xi. 1-6. |
| | v. In reference to God | v. 7-10 ; xii. 1. |
| | vi. Motive to wise and pious conduct : con-
sideration of old age and death..... | 2-7. |

II. SUMMARILY.

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|----------|--|------------|
| Sect. 5. | The sum of Solomon's judgment about
happiness. | |
| | i. All sublunary things are vain | xii. 8-12. |
| | ii. The fear of God and the keeping of his
commandments is the true happiness
of man | 13. |
| | iii. Urged by the strictness of the final judg-
ment | 14. |

PREFACE TO THE SONG OF SOLOMON.

“Few poems,” the Rev. H. Horne observes, “have excited more attention, or found more translators, than the Song of Songs: but the learned are not yet agreed respecting its arrangement and design.” Whether the poem be strictly one piece, or whether, as some have supposed, it be composed of several poems, or Idyls, it is certainly one as to its subject, and the speakers are the same from the beginning to the end.

As to this poem, “the whole of it,” Dr. Gray remarks, “is a thin veil of allegory thrown over a spiritual alliance; and we discover everywhere, through the transparent types of Solomon and his Bride, the characters of Christ and his personified Church; portrayed with those graces and embellishments which are most lovely and engaging to the human eye.”

“The scope of this Song,” says Dr. Roberts, “is, under the allegory of lovers upon contract, and intending marriage, to shadow out to us that sublime, spiritual, and happy union and communion betwixt Christ and his Church, which is inchoate in this life, and shall be consummate in the life to come. This is carried on dialogue-wise betwixt Christ and his Church, his friend and her damsels, who are the chief speakers; especially the two first.

The following quotation from Scott’s preface to this book in his Commentary, is all that we judge further necessary to advance respecting this divine and exquisitely beautiful poem.—“This Song is a divine Allegory in the form of a Pastoral; which represents the reciprocal love betwixt Christ and his Church, under figures taken from the relation and affection which subsist betwixt a Bridegroom and his espoused Bride; an emblem continually employed

in Scripture. It hath some reference to the state of the Jewish Church, as waiting for the coming of the promised Messiah: but it likewise accords to the fellowship betwixt Christ and true believers in every age. In order properly to understand it, we must consider the Redeemer as loving, and as being beloved by, his Church. The marriage contract is already ratified; but the completion of this blessed union is reserved for the heavenly state. Here on earth the believer loves and rejoices in an unseen Saviour, and seeks his happiness from his spiritual presence: Christ manifests himself to him as He doth not to the world; and these visits are earnest and foretastes of heavenly joy. But they are interrupted, suspended, or varied, on many accounts: they are often lost by negligence or other sins, and can only be recovered by humble repentance and renewed diligence: yet the love on both sides remains unchanged, as to its principle, though varied in the expression of it.—“The varying experience and corresponding duties of the believer are delineated in a very animating and edifying manner.”

The reader will here recollect what was said at the conclusion of the Preface to Ecclesiastes. Our work is intended to assist him in his sacred studies, not to dictate to him: we give him what help we can, but we leave him to the free and full exercise of his own unbiassed judgment.

ANALYSIS OF THE SONG OF SOLOMON.

- Sect. 1. Inscription. The ardent desires of the Church after Christ: impatience on account of his absence: with his acceptance thereof..... c. i. 1-8.
- Sect. 2. Reciprocal invitatory commendations of one another: and mutual gratulations.
- i. Mutual commendations 9-17.

- ii. Glory of Christ ; excellency of the Church ;
their mutual love c. ii. 1-7.
- iii. Christ's arrival : his address to the Church 8-15.
- iv. The satisfaction of the Church 16-17.
- Sect. 3. The renewed desires of the Church after
Christ. His glory described and ad-
mired c. iii. 1-11.
- Sect. 4. Commendation of the Church.
 - i. Christ praises and invites her iv. 1-14.
 - ii. She owns her dependence upon him :
prays for divine influence and his pre-
sence : her prayer answered v. 15, 16 ; v. 1.
- Sect. 5. The Church's spiritual desertion : Christ
withdrawn.
 - i. Her dulness and inattention the cause of it 2, 3.
 - ii. Manner of it 4, 5.
 - iii. Consequences of it 6.
 - iv. She enquires after him : describes him :
and tells where he is..... v. 7-16 ; c. vi. 1-3.
- Sect. 6. Christ's consolatory deportment to the
Church.
 - i. His commendation of her 4-10.
 - ii. His desire to see her flourishing 11.
 - iii. His affection and invitation 12, 13.
 - iv. Renewed commendation of her vii. 1-7.
 - v. He promises his presence 8, 9.
- Sect. 7. The Church professes her affection to
Christ.
 - i. She desires that Christ and she may view
the husbandry, that is, whether the
gospel and its fruits flourish 10-13.
 - ii. That she may have more intimate com-
munion with him, etc. viii. 1-4.
 - iii. Her dependence, obligations, and love ... 5-7.
 - iv. She requests the calling of the Gentiles... 8-10.
 - v. Her care of the spiritual vineyard..... 11, 12.
 - vi. The Church directed while on earth to
pray : she implores the advent of
Christ..... 13, 14.

REMARKS ON THE PROPHETICAL BOOKS.

The prophetical books of Scripture begin with Isaiah, and end with Malachi: the Lamentations are viewed as an appendix to Jeremiah; they are divided into two parts; —the four books of the greater prophets, and the twelve books of the minor prophets.

“The prophets,” says Dr. Gray, “were those illustrious persons who were raised up by God among the Israelites, as ministers of his dispensations. Moses, the first and greatest of the prophets, having established God’s first covenant, those who followed him were employed in explaining its nature; in opening its spiritual meaning: in instructing the Jews; and in preparing them for the reception of that second dispensation which the former pre-figured.”

“The prophets,” says the Rev. H. Horne, “according to St. Augustine, were the philosophers, divines, instructors, and guides of the Hebrews in piety and virtue. These holy men were the bulwarks of religion against the impiety of princes, the wickedness of individuals, and every kind of immorality. Their lives, persons, and discourses, were alike instructive and prophetical. Although the prophets possessed great authority in Israel, and were highly esteemed by pious sovereigns, who undertook no important affairs without consulting them, yet their way of life was exceedingly laborious, and they were very poor, and greatly exposed to persecution and ill-treatment. They generally lived retired in some country place, and in colleges or communities, where they and their disciples were employed in prayer, in manual labour, and in study.”

“They fearlessly rebuked,” says Dr. Pye Smith, “all violations of the Mosaic Covenant; the apostacy, idolatry, and superstition of kings and princes; the oppressions,

venality, perfidy, and cruelty of magistrates; the corruption and time-serving of priests; the vices and crimes of all ranks among the people. Their personal characters were generally holy and unblamable; and their private life was simple, and even austere. They wore a distinguishing dress, in addition to the close under-garments of their country's custom; a large cloak or mantle of goats' or camels' hair-cloth, or of sackcloth, or some other coarse material, fastened with a leathern girdle. They carried the messages of God impartially to the highest and lowest of their countrymen. They taught, they explained, they enjoined all religious and moral obedience; they threatened just punishments from God, particularly war, and its ordinary consequences of impoverishment, famine, and pestilential diseases; and they encouraged repentance and reformation, by assurances of forgiving and restoring mercy. The best kings of Israel and of Judah always paid them eminent respect; and the worst dreaded and often persecuted these servants of God, the faithful patriots, the wisest counsellors, and the truest friends of their country."

On the subject of Inspiration, this is not the place for any extended remarks. "There have been many conjectures," says Dr. A. Clarke, "concerning the manner in which God revealed his will, not only to the patriarchs, but also to the prophets, evangelists, and apostles. It seems to have been done in different ways. 1. By a personal appearance of Him who was afterwards incarnated for the salvation of mankind. 2. By an audible voice, sometimes accompanied with emblematical appearances. 3. By visions, which took place either in the night in ordinary sleep, or when the persons were cast into a temporary trance, by day-light, or when they were about their ordinary business. 4. By the ministry of angels, appearing in human bodies, and performing certain miracles to accredit their mission. 5. By the powerful agency of the Spirit of God upon the mind, giving it a strong conception,

and supernatural persuasion of the truth of the things perceived by the understanding.”—“The ways of prophecy, under the Old Testament, seem to be comprehended under these four heads: Either the prophets received their revelation in a dream, or trance; or in a vision; or by a voice from heaven; or by the secret suggestions of the Holy Ghost.”

“After the promulgation of the law on Sinai,” observes the Rev. H. Horne, “and the establishment of the priesthood, we find three modes of communicating the divine will mentioned in the Old Testament. 1. The Shekinah; Exod. xxv. 22. 2. The Urim and Thummim; Numb. xxvii. 21. 3. Visions and dreams.”

“With respect to the mode,” Dr. Gray remarks, “by which the Holy Spirit might operate on the understanding of its agents, when employed in the composition of sacred writ, we can form no precise ideas, as we have no acquired experience to assist our conceptions: we can judge of it only by its effects; for of the invisible agency of a divine power, we can have no adequate apprehension. There is cause, indeed, to suppose, that the Spirit operated chiefly on the reasoning faculties of the mind, however the imagination might be kindled by its influence.”—In a subject so obscure, because it is so remote from our apprehensions, we may well rest satisfied with the plain declaration of St. Peter—“For the prophecy came not in old time by the will of men; but holy men of God spake as they were moved by the Holy Ghost.”

It is readily admitted, that we find many difficulties, and some which at present are perhaps inseparable, in the prophetic writings: nevertheless, if we read those writings in a proper manner, many of those difficulties will be removed, and these sacred pages will be studied with profit and delight. In many cases, it would be more correct to say, that we are indolent, than to say that these writings are obscure.—We now lay down a few rules,

which we account important to be remembered in reading the prophetic books.

1. Read the history, if there be such, that relates to the time in which the prophet lived. Form an idea of the state of the country with respect to religion at that period. The prophets continually refer to the then existing state of things.

2. Form a correct view of the prophetic book which you read. Consider how the subject matter is distributed. Here a good Analysis will be exceedingly useful.

3. Duly consider the office which a prophet sustained. He did not merely foretell events : but he also taught the great lessons of piety and virtue in almost every form. Rightly distinguish, therefore, between direct predictions, and the narratives, threats, promises, directions, and remarks with which the writings of the prophets abound.

4. Consider the nature of the composition, whether it be verse or prose. This, particularly in Ezekiel, is not always an easy matter to determine.

5. Form a right notion of the prophetic poetry. "The prophetic poetry," says the Rev. H. Horne, "is more ornamented, more splendid, more florid, than any other. It abounds more in imagery, at least that species of imagery, which, in the parabolic style, is of common and established acceptance, and which, by means of a settled analogy always preserved, is transferred from certain and definite objects to express indefinite and general ideas."

6. Form some correct idea of the peculiar imagery used by the prophets. The following quotation from Dr. Pye Smith will give the reader a concise view of it.—"The great objects in nature, namely, the heavenly bodies, mountains and hills, lofty trees, particularly the cedars of Lebanon and the oaks of Bashan, signify kings and conquerors, princes and nobles : plains and lower grounds, branches and underwood, and the land or earth put generally, represent the mass of the people : the daughter of

any state or city denotes its inhabitants, with an especial reference to the non-militant part of the population: savage animals are put for tyrants and oppressors: shepherds, in many places of our version rendered pastors, signify the kings and influential men of Israel and Judah: a horn signifies authority: earthquakes, tempests, eclipses, the dissolution of the earth and the heavens, and all things falling into the primitive chaos, represent invasions, conquests, revolutions, and great national convulsions."

7. Observe the rapid transitions of the prophets from one subject to another; from the present to the future; from things temporal to things spiritual.

8. Study the prophets in the order in which their books were written, so far as it can be ascertained.

9. Consider the great design of prophecy; to show the perfections and government of God; to awe the wicked, and to comfort the good; to announce, and to prepare the way for, the Messiah.

10. Distinctly bear in mind that—"The Testimony of Jesus is the spirit of prophecy." "It is this," Dr. Pye Smith observes, "which informs and animates the whole. This is the central point around which all the instruments, and methods, and operations must act, of that revelation which God has been pleased to grant; and the manner which only his own wisdom was competent to determine. This was the theme 'of which the prophets have enquired and searched diligently, who prophesied of the grace which should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.'"

11. Be not dispirited on account of difficulties. Unfulfilled prophecy must be obscure: and we are not always able to determine whether a commanded action was done only in vision, or in reality; as Hosea, chap. i. and

iii. As to obscurity arising from language, figures, allusions, and transitions, many of them may be removed by the devout and habitual study of the scriptures; a thoughtful familiarity with which will be no mean substitute for a commentary, and in many respects be better than the best of those productions.

To these few preliminary remarks we add a concise table, showing the order of time in which the prophetic books were written, dividing them into three classes.

FIRST CLASS. Books written before the Captivity.

| No. | Name. | Years B. C.
between | |
|-----|------------|------------------------|---|
| 1 | Jonah. | 856—810 | Some put him under Jehu; others under Jeroboam II. His mission was to Nineveh, the capital of Assyria. |
| 2 | Amos. | 810—760 | This book chiefly relates to Israel, or the ten tribes. |
| 3 | Hosea. | 810—725 | This book chiefly relates to Israel. |
| 4 | Joel. | 810—660 | Some put Joel in the reign of Manasseh; but the reign of Uzziah is thought to be the most probable date. His book relates to Judah. |
| 5 | Isaiah. | 759—710 | He was a prophet more especially to Judah. |
| 6 | Micah. | 758—699 | His book relates to Israel and Judah. |
| 7 | Nahum. | 720—698 | He prophesied for Judah, predicting the destruction of Nineveh. |
| 8 | Zephaniah. | 640—609 | His book relates to Judah. |

SECOND CLASS. Near to and during the Captivity.

| | | | |
|----|-----------|---------|---|
| 9 | Jeremiah. | 629—586 | |
| 10 | Habakkuk. | 612—598 | Destruction of Judah, etc., by the Babylonians. |
| 11 | Daniel. | 606—534 | |
| 12 | Obadiah. | 588—583 | Respecting Edom. |
| 13 | Ezekiel. | 595—536 | |

THIRD CLASS. After the return from Babylon.

| | | | |
|----|------------|---------|--|
| 14 | Haggai. | 520—518 | Building the second Temple. |
| 15 | Zechariah. | 520—518 | Same subject. |
| 16 | Malachi. | 436—397 | Reproof: predictions of John the Baptist, and of our Lord. |

PREFACE TO THE BOOK OF THE PROPHET ISAIAH.

Of Isaiah and of his family we know nothing but what is said in the first verse. His name signifies—"the salvation of God." He is supposed to have been of royal descent. He prophesied at least during a period of forty-eight years. The tradition that he was put to death by Manasseh is very uncertain. He is a prophet of the highest dignity; and was contemporary with several other prophets.

The scope of Isaiah's prophecies is threefold. 1. To detect, reprove, and condemn the sins of the Jews in particular; also those of Israel, and of several surrounding nations; denouncing the severest judgments on all offenders. 2. To invite persons of every rank and condition, Jews and Gentiles, to repentance and reformation. 3. To comfort all the truly pious with prophetic promises of the Messiah.

His prophecies are supposed to have been written as follows. 1. In the reign of Uzziah, chap. i.—v. 2. Of Jotham, chap. vi. 3. Of Ahaz, chap. vii.—xiv. 4. Of Hezekiah, chap. xv. to the end.

Isaiah has been styled—"the Evangelical Prophet," on account of the number and variety of his prophecies concerning the advent and character, the ministry and preaching, the sufferings and death of Messiah, and the extension, permanence, and glory of his kingdom.

"This prophet," says Bp. Lowth, "abounds in such transcendent excellencies, that he may be properly said to afford the most perfect model of prophetic poetry. He is at once elevated and sublime, forcible and ornamented: he unites energy with copiousness, and dignity with variety. In his sentiments there is uncommon eleva-

tion and majesty; in his imagery, the utmost propriety and elegance, dignity and diversity; in his language uncommon energy and beauty, and, notwithstanding the obscurity of his subjects, a surprising degree of clearness and simplicity.

ANALYSIS OF THE BOOK OF THE PROPHET ISAIAH.

PART I.

IN THE DAYS OF UZZIAH: DENUNCIATIONS ON ACCOUNT OF VARIOUS SINS, WITH DIRECT PREDICTIONS OF THE KINGDOM OF CHRIST.

| | | |
|----------|---|-------------|
| Sect. 1. | 1. A practical address. | |
| | i. Introduction | c. i. 1. |
| | ii. Sin and misery of Judah | 2-9. |
| | iii. Formal religion upbraided..... | 10-15. |
| | iv. Exhortation to repentance..... | 16-20. |
| | v. Prevalence of iniquity | 21-23. |
| | vi. Promises and threatenings..... | 24-31. |
| Sect. 2. | 2. Chap. ii. iii. iv. form one discourse, and belong to the time of Jotham or Uzziah: they describe the kingdom of Christ, the sins of the Jews, and the Babylonian invasion. | |
| | i. Kingdom of Christ: conversion of the Gentiles | c. ii. 1-5. |
| | ii. Wickedness and idolatry of the Jews ... | 6-9. |
| | iii. Consternation through the divine judgments..... | 10-17. |
| | iv. The destruction of idolatry foretold | 18-22. |
| | v. Confusion attending the Babylonian invasion..... | iii. 1-8. |
| | vi. The impudence of the Jews | 9-11. |
| | vii. Oppression and covetousness of the rulers | 12-15. |

- viii. Distress of the proud daughters of Zion... iii. 16-24.
 ix. Desolation occasioned by war...v. 25, 26 ; c. iv. 1.
 x. Blessedness of the good under the gospel 2-6.
- Sect. 3. This chapter stands alone : its subject is nearly that of the first ; but it exceeds it in severity, variety, force, and elegance : and it adds a more express declaration of vengeance by the Babylonian invasion.
- i. Denunciations for ingratitude, etc. : a parable v. 1-7.
 ii. Judgments on covetousness 8-10.
 iii. On drunkenness and ignorance 11-17.
 iv. On various sins 18-23.
 v. The Babylonian invasion 24-30.

PART II.

PREDICTIONS IN THE REIGN OF JOTHAM AND AHAZ.

- Sect. 1. A new designation of the prophet to his office.
- i. The vision of Isaiah vi. 1-8.
 ii. Obstinacy of the Jews. 9-12.
 iii. A remnant shall be saved 13.
- Sect. 2. Rezin, king of Syria, and Pekah, king of Israel, invaded Judah in the beginning of the reign of Ahaz : Isaiah was sent to comfort Ahaz in his consternation.
- i. The cause of the prophecy vii. 1-3.
 ii. Ill success of the Israelites and Syrians foretold 4-9.
 iii. A sign : prediction of Christ 10-16.
 iv. Calamities on Judah through the Assyrians 17-25.
 v. Destruction of Israel, Syria, and Judah by the Assyrians viii. 1-8.
 vi. Designs of the enemies of God's people to be disappointed 9, 10.

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| | vii. Admonitions and threatenings | viii. 11, 12. |
| | viii. Prophecy of Christ and of his kingdom .. | ix. 1-7. |
| Sect. 3. | A prophecy addressed exclusively to Israel. | |
| | i. Punishment denounced for pride | 8-12. |
| | ii. For obstinate perseverance in sin | 13-17. |
| | iii. For wickedness | 18-21. |
| | iv. For injustice | x. 1-4. |
| Sect. 4. | Chap. x. 5, etc. xi. and xii. form a distinct prophecy respecting the destruction of Sennacherib's army, and the establishment of Messiah's kingdom. | |
| | i. Invasion of Sennacherib; ruin of his army; promises to a remnant of the Jews | x. 5-34. |
| | ii. The advent of Messiah | xi. 1-9. |
| | iii. Restoration of Israel and Judah | 10-16. |
| | iv. Thanksgiving of the faithful | xii. 1-6. |

PART III.

PREDICTIONS AGAINST VARIOUS NATIONS, ENEMIES OF JUDAH.

| | | |
|----------|---|-------------|
| Sect. 1. | Destruction of Babylon by the Medes and Persians. | |
| | i. Its desolation; beginning, progress, end. | xiii. 1-22. |
| | ii. God's merciful restoration of Israel | xiv. 1, 2. |
| | iii. Exultation over the king of Babylon ... | 3-27. |
| Sect. 2. | Denunciations against the Philistines ... | 28-32. |
| Sect. 3. | Prophecy against the Moabites, probably fulfilled by Shalmaneser. | |
| | i. The distress of Moab..... | xv. 1-9. |
| | ii. Moab exhorted to obedience | xvi. 1-5. |
| | iii. Threatened for her pride | 6-8. |
| | iv. The prophet bewails Moab | 9-11. |
| | v. The judgment of Moab | 12-14. |
| Sect. 4. | Prophecy against Syria and Israel, ful- | |

filled by Tiglath-pileser, and afterwards more fully, as to Israel, by Shalmaneser.

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|-----------|--|--------------|
| | i. Syria threatened | xvii. 1, 2. |
| | ii. Israel threatened | 3-5. |
| | iii. A remnant shall forsake idolatry | 6-8. |
| | iv. Judgments on account of irreligion | 9-11. |
| Sect. 5. | A prophecy of the ruin of Sennacherib ... | 12-14. |
| Sect. 6. | This very obscure chapter has been applied to the Assyrians, to the Egyptians, and to the Ethiopians: Bp. Horsley refers it to the final restoration of the Jews | xviii. 1-7. |
| Sect. 7. | Prophecy concerning Egypt. | |
| | i. Its confusion and distress | xix. 1-10. |
| | ii. Foolishness of its princes | 11-17. |
| | iii. Prosperity of Judaism in Egypt | 18-22. |
| | iv. Peace between Egypt, Assyria, and Israel | 23-25. |
| | v. Typical representation of the captivity of Egypt and Ethiopia | xx. 1-6. |
| Sect. 8. | Prophecy of the fall of Babylon | |
| | i. The Burden of the desert of the sea | xxi. 1-10. |
| Sect. 9. | Prophecy against Edom | 11, 12. |
| Sect. 10. | Prophecy against Arabia | 13-17. |
| Sect. 11. | Prophecy of the Invasion of Jerusalem by the Assyrians under Sennacherib, or by the Chaldeans under Nebuchadnezzar. | |
| | i. Invasion of Palestine..... | xxii. 1-7. |
| | ii. Vain confidence and mirth reproved | 8-14. |
| Sect. 12. | Prophecy respecting Shebna, (perhaps one of those censured in the preceding verses,) and respecting Eliakim | 15-25. |
| Sect. 13. | Prophecy of the destruction of Tyre by Nebuchadnezzar, with its subsequent restoration | xxiii. 1-18. |

PART IV.

JUDGMENTS IMPENDING ON THE JEWS FOR THEIR WICKEDNESS AND APOSTACY, WITH PREDICTIONS OF MESSIAH'S KINGDOM.

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|----------|---|--------------|
| Sect. 1. | Prophecy respecting the Jewish nation. | |
| | i. Judgments of God upon the land for sin. c. xxiv. | 1-12. |
| | ii. A remnant shall praise God | 13-15. |
| | iii. God in his judgments will advance his kingdom | 16-23. |
| Sect. 2. | First Hymn: Celebration of the judgments, goodness, and salvation of God. | |
| | i. The former and future judgments of God | xxv. 1-5. |
| | ii. The blessings of the gospel | 6-8. |
| | iii. Salvation: overthrow of the enemies of the gospel | 9-12. |
| Sect. 3. | Second Hymn: Thanksgiving for temporal and spiritual mercies. | |
| | i. Happiness of the good: misery of the wicked | xxvi. 1-7. |
| | ii. Different effects of the divine judgments .. | 1-11. |
| | iii. Confidence, confession, and entreaty..... | 12-18. |
| | iv. God promises deliverance | 19. |
| | v. Exhortation to patience and resignation .. | 20, 21. |
| Sect. 4. | Nature, measure, and design of God's dealings with his people. | |
| | i. Judgments inflicted on powerful enemies | xxvii. 1. |
| | ii. God's care of his Church | 2-6. |
| | iii. Moderation and design of God's judgments | 7-11. |
| | iv. The final restoration | 12, 13. |
| Sect. 5. | A prophecy directed to Israel and to Judah. | |
| | i. Destruction of Israel by Shalmaneser | xxviii. 1-4. |
| | ii. State of Judah under Hezekiah..... | 5, 6. |

- iii. Rebukes for intemperance c. xxviii. 7, 8.
- iv. For refusing instruction 9-13.
- v. Judgments against the scoffers and secure 14-22.
- vi. Explanation and vindication of God's
conduct 23-29.
- Sect. 6. The invasion of Judah by Sennacherib.
 - i. Distress of Jerusalem by Sennacherib's
invasion xxix. 1-4.
 - ii. Sudden destruction of the Assyrian
army 5-8.
 - iii. Stupidity and hypoerisy of the Jews ... 9-16.
 - iv. Prosperity: restoration; Messiah's king-
dom 17-24.
 - v. The Jews reprov'd for reliance on Egypt xxx. 1-7.
 - vi. For contempt of God's word; for secular
confidence 8-17.
 - vii. God's mercies to his Church 18-26.
 - viii. Destruction of Sennacherib's army 27-33.
 - ix. The Jews reprov'd for confidence in
Egypt xxxi. 1-3.
 - x. Deliverance is from God 4, 5.
 - xi. Exhortation and prediction 6, 7.
 - xii. The fall of Sennacherib 8, 9.
 - xiii. The kingdom of Christ xxxii. 1-8.
 - xiv. Desolation foreshown: restoration pro-
mised 9-20.
 - xv. Address to the Assyrian monarch..... xxxiii. 1-4.
 - xvi. The Jews acknowledge God's mercy and
goodness..... 5, 6.
 - xvii. Distress of the Jews at the approach of
Sennacherib 7-9.
 - xviii. Promise of deliverance from the Assy-
rians 10-13.
 - xix. Fears of the wicked: confidence of the
good 14-17.
 - xx. Security of the Jews: fall of Sennacherib
18-24.
- Sect. 7. First part: Judgments of God on the
enemies of his people.
 - i. Wrath against the enemies of the Church xxxiv. 1, 2.

- ii. Their desolation..... c. xxxiv. 3-15.
- iii. Certain fulfilment of the prophecy..... 16, 17.
- Sect. 8. Second part: flourishing state of the Church. This relates to the Gospel; and perhaps to the restoration of the Jews, and the advent of Christ xxxv. 1-10.

PART V.

THE HISTORICAL PART OF THE BOOK OF THE PROPHET ISAIAH.

- Sect. 1. Of Rabshakeh.
 - i. The invasion c. xxxvi. 1-3.
 - ii. Rabshakeh's insulting conduct 4-21.
- Sect. 2. Conduct of Hezekiah.
 - i. His grief and pious proceeding... v. 22; xxxvii. 1-5.
 - ii. Isaiah's message to him 6, 7.
 - iii. Rabshakeh's blasphemous letter 8-13.
 - iv. Hezekiah's prayer 14-20.
 - v. Isaiah's prophecy 21-35.
 - vi. Destruction of Sennacherib's army: his death 36-38.
- Sect. 3. Hezekiah's sickness and recovery.
 - i. His sickness xxxviii. 1-3.
 - ii. His recovery 4-8.
 - iii. His song of thanksgiving 9-22.
- Sect. 4. Hezekiah's offence.
 - i. He shows his treasures, etc. xxxix. 1, 2.
 - ii. Isaiah foretells the Babylonian captivity 3-8.

PART VI.

PROPHECIES PROBABLY DELIVERED TOWARDS THE CLOSE OF HEZEKIAH'S REIGN, PROMISING RESTORATION FROM BABYLON, BUT MORE PARTICULARLY RELATING TO MESSIAH'S KINGDOM.

- Sect. 1. Restoration from Babylon, with direct reference to the Gospel; the former being a shadow or emblem of the latter.

| | | |
|----------|---|--------------|
| i. | God commands the prophet to comfort his people | c. xl. 1, 2. |
| ii. | The harbinger gives order to remove obstructions | 3-5. |
| iii. | Another messenger, speaking of spiritual things | 6-8. |
| iv. | The advent and office of Christ | 9-11. |
| v. | Wisdom and power of God | 12-27. |
| vi. | Happiness of those who trust in God ... | 28-31. |
| vii. | God's mercies to his Church | xli. 1-7. |
| viii. | His promises to his Church | 8-16. |
| ix. | Promise to the Jews of provision in the road from Babylon | 17-20. |
| x. | Foreknowledge of God : vanity of idols .. | 21-29. |
| Sect. 2. | Advent of Messiah, and other subjects. | |
| i. | His meek character and success | xlii. 1-4. |
| ii. | Promises as to the extent of his kingdom | 5-9. |
| iii. | Exhortation to praise God for the Gospel | 10-12. |
| iv. | Deliverance from Captivity | 13-17. |
| v. | The Jews reprov'd for incredulity | 18-25. |
| vi. | God's promises to his Church | xliii. 1-7. |
| vii. | The greatness of God | 8-13. |
| viii. | Taking of Babylon by Cyrus : restoration of the Jews | 14-20. |
| ix. | Goodness of God : ingratitude of the Jews | 21-28. |
| Sect. 3. | Promises of redemption ; effusion of the Spirit ; exposure of idolatry. | |
| i. | God's gracious promise to his Church ... | xliv. 1-5. |
| ii. | Eternity and foreknowledge of God | 6-8. |
| iii. | Absurdity of idolatry | 9-20. |
| iv. | Exhortation to praise God | 21-23. |
| v. | Prediction of Cyrus by name | 24-28. |
| vi. | The success of Cyrus foretold | xliv. 1-3. |
| vii. | Why Cyrus was raised up | 4-6. |
| viii. | All things are of God | 7, 8. |
| ix. | His proceedings are not to be questioned | 9-12. |
| x. | Success of Cyrus : deliverance of the Church | 13-19. |

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| | xi. Vanity of idols : salvation is of God c. | xliv. 20-25. |
| Sect. | 4. The destruction of Babylon. | |
| | i. Her idols could not save themselves..... | xlvi. 1, 2. |
| | ii. God's tender care of his Church | 3, 4. |
| | iii. Folly of idolatry | 5-7. |
| | iv. The perfection of God | 8-11. |
| | v. Redemption foretold | 12, 13. |
| | vi. The fall of Babylon | xlvii. 1-5. |
| | vii. Cruelty, pride, and sorceries of Babylon | 6-11. |
| | viii. Folly of enchantments exposed | 12-15. |
| Sect. | 5. Address to the Jews. | |
| | i. The Jews reproved for their obstinacy ... | xlviii. 1-8. |
| | ii. God saves them for his own sake | 9-11. |
| | iii. His greatness: his proceedings as to
Cyrus | 12-15. |
| | iv. He laments their hardness of heart | 16-19. |
| | v. Their deliverance from Babylon | 20-22. |
| Sect. | 6. Messiah, in person, declares his com-
mission | |
| | i. His complaint of ill success among the
Jews | xliv. 1-4. |
| | ii. The calling of the Gentiles | 5-12. |
| | iii. God's love to the Church is perpetual ... | 13-17. |
| | iv. The ample prosperity of the Church | 18-23. |
| | v. Final overthrow of her enemies | 24-26. |
| Sect. | 7. Rejection of the Jews: final restoration. | |
| | i. Their rejection through wickedness and
unbelief | l. 1. |
| | ii. Messiah speaks of his power, humiliation,
and victory..... | 2-9. |
| | iii. The afflicted encouraged; the obstinate
warned | 10, 11. |
| | iv. Exhortation to trust in Christ..... | li. 1-8. |
| | v. The Church calls upon God: his gracious
answer | 9-1. |
| | vi. The Jews assured of deliverance: oppres-
sors punished | 17-23. |
| | vii. Christ calls the Church to assert her
liberty; promises | lii. 1-6. |

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| viii. | The joy occasioned by the gospel | c. lii. 7-12. |
| Sect. 8. | Humiliation, sufferings, and triumph of Christ. | |
| i. | His humiliation, exaltation, and success . | 13-15. |
| ii. | Unbelief of the Jews | liii. 1. |
| iii. | The humiliation of Christ | 2, 3. |
| iv. | His vicarious sufferings | 4-7. |
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PREFACE TO THE BOOK OF THE PROPHET JEREMIAH.

Jeremiah was of sacerdotal extraction: his name signifies—"He shall exalt Jehovah." His whole life was spent in endeavouring to promote the glory of God. Anathoth, the place of his birth, was a village belonging to the priests, in the tribe of Benjamin, about three miles from Jerusalem. Reckoning from the thirteenth year of Josiah's reign to B. C. 587, he discharged the duties of his office during at least forty-two years. He met with great persecution and ill usage from his countrymen. He was a man of great piety and integrity, and a warm lover of his country, whose miseries he pathetically deploras.

After the murder of Gedaliah, he went with the Jews into Egypt, and there, according to tradition, was stoned to death by them in consequence of his faithful remonstrances. Chap. lii. was probably added to this book by Ezra.

The book of Jeremiah is written partly in poetry and partly in prose. The style of it, though not without occasional splendour and sublimity, is inferior in that respect to the style of Isaiah. The character of his work, which breathes a tenderness of sorrow calculated to awaken and interest the milder affections, led Jeremiah to reject the majestic tone in which the prophetic censures were sometimes conveyed. But the book contains many chapters written in a high strain of dignity. "A considerable part of Jeremiah's writings," says Dr. Pye Smith, "is narrative: the rest consists of descriptions, lamenting, reproof, and deploring the wickedness of his countrymen; earnestly calling to repentance: fervent appeals and supplications to God; and predictions on a variety of subjects, near and afar off, respecting the Jews and other nations, distressful and joyous, and above all, the return from the Captivity, and the righteous days of Messiah."

From causes which cannot now be ascertained, this book is in a singular state of confusion as to chronological order. The following Table is from Dr. A. Clarke's Preface, who extracted it from Dahler.

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ANALYSIS OF THE BOOK OF THE PROPHET JEREMIAH.

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PROPHECIES DELIVERED IN THE REIGN OF KING JOSIAH.

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PREFACE TO THE LAMENTATIONS OF
JEREMIAH.

This book is upon strong evidence ascribed to Jeremiah, and was written by him after the destruction of Jerusalem by Nebuchadnezzar. While he here deplored the desolations which he had formerly predicted, he may be still be viewed as writing prophetically, and as describing the greater miseries of a subsequent period. The book is composed of five distinct elegies, written in a technical manner. Each elegy consists of twenty-two periods, according to the number of the letters of the Hebrew alphabet.

Chap. I. This contains twenty-two verses, each verse being a triplet, or consisting of three lines, and beginning with a letter of the Hebrew alphabet in regular order.

- Chap. II. This chapter is in construction like the first, only that verse 19. has four lines.
- Chap. III. This contains sixty-six verses, or twenty-two hemistichs of three lines each; every three lines beginning with the same Hebrew letter, so that the whole alphabet is thrice repeated: and thus three verses of our version are but one verse in the Hebrew.
- Chap. IV. This contains twenty-two verses of two lines each, each verse beginning with a letter of the Hebrew alphabet in order.
- Chap. V. This contains twenty-two verses, of two lines each, but not beginning with the several letters of the Hebrew alphabet in order.

The surpassing beauty of these elegies has been universally acknowledged. "Where, in a composition of such length," asks Dr. A. Clarke, "have bodily misery and mental agony been more successfully painted? All the expressions and images of sorrow are here exhibited in various combinations, and in various points of view. Misery has no expression which the author of the Lamentations has not employed."

Dr. Roberts thus states the scope of this book. 1. "More immediate: to point out and bewail the severity and impartiality of God's judgments against his own people for their iniquities; inviting them to repentance, faith, and prayer, for obtaining God's favour in pardoning sin, and removal of judgment.

"More mediate: 1. What is the true matter of lamentations: not the loss of wealth, etc. but the overthrow of the Church of God, of kingdoms and cities, for men's sins and unthankfulness. 2. What are the true causes of public calamities in the world: ingratitude, idolatry, in-

corrigibleness, and other abominations. 3. What duty is incumbent on the godly in public evils: not to fret and murmur, but patiently to submit, penitently to bewail their sins, and faithfully to implore God's favour in sanctifying and removing present miseries."

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PREFACE TO THE BOOK OF THE PRO-
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Ezekiel was of the sacerdotal race, the son of Buzi, a descendant from Aaron. His name signifies—"the strength of God;" a name happily expressive, as Dr. Gray observes, "of that inspired confidence and fortitude which he displayed, as well in supporting the adverse circumstances of the Captivity, as in censuring the sins and idolatrous propensities of his countrymen."

"The chief design of Ezekiel's prophecies is," says the Rev. H. Horne, "to comfort his brethren in captivity, who deplored their having too lightly credited the promises of Jeremiah, who had exhorted them speedily to submit to the Chaldees, on account of the approaching ruin of Jerusalem. As these captives saw no appearance of the fulfilment of Jeremiah's predictions, God raised up Ezekiel to confirm them in the faith, and to support by new prophecies those which Jeremiah had long before published, and even then continued to announce in Judea. In pursuance of this design, Ezekiel predicts the dreadful calamities which soon after were inflicted upon Judea and Jerusalem, on account of the idolatry, impiety, and profligacy of their inhabitants; the divine judgments that would be executed on the false prophets and prophetesses who deluded and hardened the Jews in their rebellion against God; the punishments that awaited the Ammonites, Edomites, and Philistines, for their hatred of the Jews; the destruction of Tyre; the conquest of Egypt; the future restoration of Israel and Judah from their seve-

ral dispersions; and their ultimately happy state after the advent and under the government of Messiah.”

Ezekiel is supposed to have prophesied during about twenty-two years, from B. C. 594 to B. C. 572. Some place on the river Chebar was the principal scene of his predictions. The Chebar flowed into the Euphrates about two hundred miles to the north of Babylon.

Several parts of the book are very obscure: and such in particular are the chapters respecting Gog and Magog, in which the prophet seems to predict some fearful conflicts which are to precede the final restoration of the Jews: and the last nine chapters, which are perhaps partly literal and partly mystical in their meaning. Of these last chapters Scott observes—“that they are probably an emblematical description of the prosperity of the Church in the Millenium.” That they had a reference to the restoration from Babylon, and also a reference to events yet future, may be readily admitted: but our most exact and profound investigation of such a dark subject will not, most probably, enable us to arrive at conclusions in which we can justifiably put much confidence. There can be no reason why we should not study prophecy: but there is, we think, the strongest reason why we should not pronounce our conclusions respecting them to be undoubted verities, and publish them as such. It is a part of our wisdom, to know where we ought to be satisfied with ignorance.

The style of Ezekiel is described as being—“bold, vehement, and tragical; as often worked up to a kind of tremendous dignity. His book is highly parabolical, and abounds with figures and metaphorical expressions.”—“He fully dilates his pictures, and describes the adulterous or idolatrous manners of his countrymen under the strongest representations that the license of eastern style would admit.”

This book is written partly in prose, and partly in verse. Archbishop Newcome, in his edition of it, has

printed in the poetical form, chap. vii. xix. part of xxviii. xxxi. and xxxii. The attentive reader, we are convinced, will find in the prophecies of Ezekiel other chapters which ought to have been printed as poetry in a work that was intended to give a full and correct view of the book.

ANALYSIS OF THE BOOK OF THE PROPHET EZEKIEL.

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PREFACE TO THE BOOK OF DANIEL.

Daniel is said to have been a descendant from the family of David. He was taken captive to Babylon B. C. 606, probably about his eighteenth or twentieth year. In the vicissitudes of his life, and in the virtues which he displayed, he has been thought to have resembled Joseph. Piety, wisdom, courage, and fidelity strongly mark his character; and he largely contributed to spread the knowledge of God amongst the gentile nations. His last prophecy was given B. C. 534, when he must have been above ninety years old. Of his death nothing is known: it is probable that he died in Persia.

A careful perusal of the Analysis will show the order and nature of this wonderful book; one that can never be read by the wise and humble but with the highest interest and with the greatest benefit. The character of Daniel and of his friends, their deliverance, the religious sentiments of the book, the prophetic development of the

four empires, and especially the predictions respecting Christ and his kingdom, are subjects worthy of our closest meditation.

“What an amazing prophecy is this,” says Bp. Newton, “comprehending so many various events, and extending through so many successive ages, from the first establishment of the Persian empire, upwards of 530 years before Christ, to the general resurrection! What a proof of a Divine Providence, and of a Divine Revelation! For who could thus declare the things that shall be, with their times and seasons, but He only who hath them in his own power; whose dominion is over all, and whose kingdom endureth from generation to generation!”

This book is written in prose.—We shall only add the chronological dates of the commencement and end of the four Empires.

- I. The Babylonian empire. Its symbol is a lion with eagle's wings: Dan. vii. 4. So far as the prophecies of Daniel are concerned, this empire began with Nebuchadnezzar, B. C. 606, and ended B. C. 538.; its duration being 68 years.
- II. The Persian empire. Its symbol, Dan. vii. 5, was a bear. This empire was founded by Cyrus, B. C. 538, and it continued till Alexander the Great defeated Darius at Arbela, B. C. 331. Its duration was 207 years.
- III. The Grecian empire. Its symbol, Dan. vii. 6, was a leopard with four wings of a fowl. This empire continued from the battle of Arbela, B. C. 331, to the defeat of Perseus by the Romans in the battle of Pydna, B. C. 168. Its duration was 163 years.
- IV. The Roman empire. Its symbol, Dan. vii. 7, is only stated in general terms, as being—“a beast dreadful and terrible, and strong exceedingly.” If we date the Roman empire from the battle of Pydna, and proceed to the reign of Augustulus, A. D. 475, we have 643 years for the duration of the western empire:

and if we again proceed to A. D. 1453, when Constantinople was taken by Mahomet II., we have an additional period of 978 years for the duration of the eastern empire; but if we date the eastern empire from the dedication of Constantinople by Constantine A. D. 330, its duration was 1123 years.

To the four great empires we may add, since much is spoken of them in the book of Daniel,

1. The Syrian kingdom. This was founded after the death of Alexander the Great by Seleucus, B. C. 312, and it continued till B. C. 65. Antiochus Asiaticus was its last king. It then became a Roman province.

2. The Egyptian kingdom. This also was founded after the death of Alexander the Great by Ptolemy Lagus, B. C. 304, and it continued till B. C. 30, when it became a Roman province.

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seventy weeks, and the death of Christ,
etc. | 20-27. |
| Sect. | 4. Vision of the great empires of the world,
etc. | |
| | i. Daniel's fasting and mourning | x. 1-3. |
| | ii. A glorious person appears to him...v. 4-21 ; xi. 1. | |
| | iii. Of the Persian empire : three kings,
Cambyses, Smerdis, Darius Hystaspes :
the fourth, Xerxes | 2. |
| | iv. Of Alexander the Great, (chap. viii. 21,
22.) | 3, 4. |
| | v. Of Egypt, king of the south : of Syria,
king of the north | 5-35. |
| | [“One of his, etc. ;” that is, of Alexan-
der's ; namely Ptolemy Lagus.—
“Strong above, etc. ;” namely, Seleu-
cus Nicator, king of Syria.—South ;
Ptolemy Philadelphus.—North ; An-
tiochus Theos..... | 5, 6. |

| | |
|--|-----------|
| Ptolemy Euergetes : Seleucus Callineus. | c. xi. 7. |
| “ One shall, etc. ;” Antiochus the Great.. | 10. |
| Ptolemy Philopater | 11. |
| Seleucus Philopater : raiser of taxes..... | 20. |
| Antiochus Epiphanes..... | 21. |
| South : Ptolemy Philometer | 25. |
| Chittim : the Romans | 30-35.] |
| vi. Of papal antichrist, or antichristian infidelity | 36-39. |
| vii. Saracens from the south : Turks from the north | 40-45. |
| viii. Michael shall deliver Israel from their troubles | xii. 1-4. |
| ix. Daniel informed of the times..... | 5-13. |

PREFACE TO HOSEA.

Of the family of Hosea nothing certain can be said. He prophesied through a long period : his book has been thus divided, according to the kings of Israel.

| | |
|---------------------------|-----------------------|
| Jeroboam II. | chap. i. ii. iii. |
| Interregnum | iv. |
| Menahem, or Pekahiah | v. vi. 1-3. |
| Pekah..... | vi. 4-11 ; vii. 1-10. |
| Hoshea | vii. 11, to the end. |

It is probable that Hosea chiefly resided in Samaria. He is to be more especially regarded as a prophet to Israel, or the ten tribes. He inveighs against the sins of Israel, and sometimes mentions Judah. He denounces the divine vengeance, and mingles with his reproofs, admonitions, consolatory assurances, and remarkable prophecies of the present state of the Jews, of their restoration, and of the kingdom of Christ. The book, therefore, contains reproofs, warnings, and encouragements. The

wickedness of Israel, the displeasure of God against sin, his mercy in the midst of judgment, and the faithfulness of the prophet in an evil day, will forcibly strike the attentive reader. Hosea has many delightful sentences; and some noble glances into future times: but the hateful nature of sin, and its dreadful consequences, form the burden of his animated pages.

The first and third chapters of this book are difficult. Was the marriage of the prophet a real transaction, or only a vision or parable? We do not aim to decide the question. The instruction to be derived from the narrative is obvious.—The style of Hosea is—“pointed, energetic, and concise.” He is a “sententious” writer.

ANALYSIS OF HOSEA.

PART I.

A GENERAL STATEMENT OF THE INFIDELITY OF THE ISRAELITES, AND OF THE GRACIOUS DESIGNS OF GOD RESPECTING THEM.

| | | |
|----------|--|-------------|
| Sect. 1. | The idolatry of the Jews; their rejection, represented by the marriage and children of the prophet: a promise..... | c. i. 1-11. |
| Sect. 2. | Idolatry of the Jewish nation. | |
| | i. Exhortation to forsake idolatry..... | ii. 1-5. |
| | ii. Judgments threatened | 6-13. |
| | iii. Promises of reconciliation..... | 14-23. |
| Sect. 3. | Desolation and restoration of the Jews: prophecy relating to yet future times .. | iii. 1-5. |

PART II.

AN INVECTIVE AGAINST THE ISRAELITES FOR CRUELTY
AND IDOLATRY: DENUNCIATIONS OF DIVINE JUDGMENTS:
EXHORTATION TO REPENTANCE.

- Sect. 1. The sins of Israel, of priests and people,
stated and threatened: Judah warned. c. iv. 1-19.
- Sect. 2. The sins and punishment of Israel,
priests, people, and princes, unfolded:
Judah noticed v. 1-14.
- Sect. 3. Exhortation to repentance: gracious as-
surances v. 15; vi. 1-3.

PART III.

THE EXHORTATION TO REPENTANCE PROVING FRUITLESS,
GOD COMPLAINS OF THE OBSTINATE INIQUITY AND IDOL-
ATRY OF ISRAEL; NOT EXCEPTING JUDAH: THE CAPTI-
VITY OF ISRAEL DECLARED.

- Sect. 1. Iniquity of Israel described: judgment
threatened c. vi. 4-11; vii. 1-16.
- Sect. 2. Denunciations against Israel: Judah not
excepted viii. 1-14.

PART IV.

THE CAPTIVITY OF ISRAEL IS MORE FULLY DWELT UPON:
THEY ARE UPBRAIDED FOR IDOLATRY, ETC.; PUNISH-
MENTS DENOUNCED: INTIMATIONS OF MERCY MINGLED
WITH THE PROPHECY.

- Sect. 1. The distress and captivity of Israel for
their sins: exhortation to repent-
ance c. ix. 1-17; x. 1-15.
- Sect. 2. Ingratitude of Israel: punishment: inti-
mation of mercy xi. 1-11.

- Sect. 3. Denunciations against Israel and Judah, especially the former, particularly for idolatry, injustice, pride, and ingratitude.....c. xi. 12; xii. 1-14: xiii. 1-8.

PART V.

THIS PART CHIEFLY CONTAINS MATTER OF A CONSOLATORY NATURE; JUDGMENTS ARE REPEATED; A PROMISE OF RESTORATION IS GIVEN.

- Sect. 1. Promises and threatenings to Israel c. xiii. 9-16.
Sect. 2. Admonition and gracious assurances..... xiv. 1-9.

PREFACE TO JOEL.

Of Joel nothing is known but what is declared in the first verse; nor can the time when he prophesied be fixed with certainty. Some place him under Manasseh; others under Uzziah, and therefore contemporary with Amos and Hosea: and this opinion is regarded as the most probable. The first and second chapters are eminently beautiful, displaying the full force of the prophetic poetry. The prophecy belongs to Judah, or the two tribes: in a literal sense it predicts a famine by an invasion of various insects: but it also prefigures, under that imagery, the Babylonian invasion. It calls to fasting and repentance; and then the prophet is borne forward to the times of the Gospel, the destruction of Jerusalem, and events yet future. The last chapter is obscure. The book gives a proof and example of the infliction of national judgments against national sins, and teaches the necessity of repentance to avert them, The more obscure part of it is well calculated to confirm the faith and to comfort the hearts of the true servants of God in every age.

ANALYSIS OF THE BOOK OF JOEL.

PART I.

EXHORTATIONS, ETC.

| | | |
|----------|--|-------------|
| Sect. 1. | Exhortation to repentance, by reason of a famine occasioned by the palmer worm and other insects | c. i. 1-20. |
| Sect. 2. | Denunciation of greater calamities against the impenitent | ii. 1-11. |
| Sect. 3. | Exhortation to repentance, and to keep a solemn fast | 12-17. |
| Sect. 4. | Promise of removing the calamities on repentance | 18-27. |

PART II.

PREDICTIONS.

| | | |
|----------|---|---------------|
| Sect. 1. | Prediction of the blessings of the Gospel | c. ii. 28-32. |
| Sect. 2. | Judgments against the enemies of God's people | iii. 1-15. |
| Sect. 3. | The blessedness of the Church | 16-21. |

PREFACE TO AMOS.

Amos prophesied in the reign of Uzziah, king of Judah, and of Jeroboam II. king of Israel, and therefore was contemporary with Hosea. He had no regular education in the schools of the prophets; but God expressly called him to prophesy to Israel, or the ten tribes, to whom his prophecies especially relate, though he also inveighs against Judah and the neighbouring nations.

The Jewish nation was oppressed by its neighbours: but under Uzziah and Jeroboam II. the two kingdoms were prosperous, and they abused the prosperity with which they were favoured. Hence the prophet, 1. certifies the Jews of the destruction of their enemies; and, 2. endeavours to warn them, and to lead them to repentance; and cheers the penitent with the promise of deliverance. He foretells, chap. ix. 1—10, the captivity of the ten tribes; and, ver. 11—13, the prosperity of Messiah's kingdom.

Tekoa was a small town of Judah, four leagues to the south of Jerusalem: it is thought that this was not the birth-place of the prophet, but that he retired there when driven from Bethel, which was in the kingdom of the ten tribes. Amaziah, chap. vii. 10, was an idolatrous priest, who had been established by the king to maintain the worship of the golden calves which had been set up by Jeroboam I.

Amos is commonly considered as an inferior writer with respect to style: but Bp. Lowth opposes this notion, and maintains that in sublimity and magnificence, in splendour of diction and elegance of expression, he does not shrink from a comparison with the other prophets.

ANALYSIS OF AMOS.

PART I.

DIVINE JUDGMENTS DENOUNCED AGAINST THE NEIGHBOURING NATIONS.

| | | |
|----------|--|------------|
| Sect. 1. | Introduction. Judgments against Syria. | c. i. 1—5. |
| Sect. 2. | Judgments against the Philistines..... | 6—8. |
| Sect. 3. | Judgments against the Tyrians. | 9, 10. |
| Sect. 4. | Judgments against the Edomites | 11, 12. |

- Sect. 5. Judgments against the Ammonites c. i. 13-15.
 Sect. 6. Judgments against the Moabites ii. 1-3.

PART II.

JUDGMENTS DENOUNCED AGAINST JUDAH AND ISRAEL, WITH SEVERE REPROOFS OF THE LATTER FOR VARIOUS SINS.

- Sect. 1. Judgments against Judah c. ii. 4, 5.
 Sect. 2. Against Israel for many sins, especially
 ingratitude 6-16.
 Sect. 3. Denunciation of judgments : their causes iii. 1-15.
 Sect. 4. Reproof for oppression, idolatry, and in-
 corrigibleness iv, 1-13.
 Sect. 5. Lamentation for Israel : Exhortation to
 repentance v. 1-15.
 Sect. 6. Judgments denounced ; hypocritical ser-
 vice rejected 16-27.
 Sect. 7. Denunciations on account of ease, luxury,
 etc. vi. 1-14.
 Sect. 8. The certainty, nearness, and severity of
 the judgments, confirmed by five vi-
 sions ; with two digressions.
 i. Vision first : grasshoppers vii. 1-3.
 ii. Vision second : fire 4-6.
 iii. Vision third : a plumb-line 7-9.
 1. Digression respecting Amaziah 10-17.
 iv. Vision fourth : a basket of summer-fruits viii. 1-3.
 2. Digression about oppression and injustice 4-14.
 v. Vision fifth : the Lord standing by the
 altar ix. 1-10.

PART III.

EVANGELICAL PROMISES RESPECTING THE RESTORATION OF THE CHURCH BY THE MESSIAH.

Chap. ix. 11-15.

PREFACE TO OBADIAH.

It is not known who Obadiah was; nor can it be accurately determined when he lived. The most probable opinion is, that he flourished about the time when Jerusalem was taken by Nebuchadnezzar, and that his prophecy was fulfilled during the thirteen years in which that king was employed in the siege of Tyre, B. C. 585—573. If it were so, he was contemporary with Jeremiah.—Compare Obadiah with Jeremiah, chap. xlix.—This work is an instructive lesson against vain confidence and malicious exultation. Obadiah describes the pride and cruelty of the Edomites, who had added to the distress of the Jews after the capture of their city. He predicts their ruin; and he concludes with consolatory promises respecting Israel and Judah, which refer not only to the restoration from Babylon, but also to their final restoration under the Messiah.

ANALYSIS OF OBADIAH.

| | | |
|----------|---|------------|
| Sect. 1. | Destruction of the Edomites denounced on account of their pride and cruelty. | c. i. 1-9. |
| Sect. 2. | Their insults and enmity to the Jews after the capture of Jerusalem | 10-16. |
| Sect. 3. | Restoration of the Jews from the Captivity foretold: their victories and prosperity | 17-21. |

PREFACE TO JONAH.

Jonah is supposed to have prophesied to the ten tribes at the close of Jehu's reign, or in the reign of Jeroboam

II. We know no more of him than what is recorded in his book, and in 2 Kings, xiv. 25. It is difficult to say whether the king of Nineveh was Pul, or some other person. As to Jonah, we see in his book the perverseness of man: even good men act very inconsistently when their natural principles and passions unhappily prevail. As to his mission, we see the goodness of God in warning a sinful people of their danger. As to the Ninevites, we see in their conduct how the goodness of God ought to be improved; what repentance is, and what its effects are. Our Lord has taught us, St. Matt. xii. 39, 40, to view the miraculous preservation of Jonah as a type of his own burial and resurrection. The book teaches us many important lessons respecting man, and respecting the power, wisdom, goodness, and forbearance of God. Was not Jonah's mission to Nineveh a type of the preaching of the gospel to the whole,*gentile world?

ANALYSIS OF JONAH.

PART I.

FIRST MISSION OF THE PROPHET TO NINEVEH.

| | | |
|----------|----------------------------------|------------|
| Sect. 1. | His mission and flight | c. i. 1-3. |
| Sect. 2. | Of the tempest | 4-10. |
| Sect. 3. | Jonah cast into the sea | 11-17. |
| Sect. 4. | His prayer and deliverance | ii. 1-10. |

PART II.

SECOND MISSION OF THE PROPHET TO NINEVEH.

| | | |
|----------|--|--------------|
| Sect. 1. | His mission and obedience..... | c. iii. 1-4. |
| Sect. 2. | Repentance of the Ninevites | 5-10. |
| Sect. 3. | Jonah repines at God's mercy: is re-
proved | iv. 1-11. |

PREFACE TO MICAH.

Micah is called the Morasthite, from Morasthe, a village in the south of Judah. He was appointed to prophesy against both Judah and Israel: and is supposed to have exercised the prophetic office about forty or fifty years. He was contemporary with Isaiah.—Some divide this book as follows: In the reign of Jotham, chap. i. In the reign of Ahaz, chap. ii. iii. iv. 1—8. In the reign of Hezekiah, the remainder of the book.

The prophet predicts, chap. i. the invasion of Salmanser, 2 Kings, xvii. 4, 6. and of Sennacherib, 2 Kings, xviii. 13: the captivities, dispersion, and deliverance of Israel: the destruction of Assyria, chap. vii. 8—10: the birth of Christ, the establishment of his kingdom, and the destruction of Jerusalem.

The prophecy respecting Christ, chap. v. 2—4, is very remarkable. “It forms,” the Rev. H. Horne very justly observes, “the basis of the New Testament.” His place of birth, his person, his office and work, are here expressly stated. Micah’s prophecies of our Lord are a summary of those of Isaiah.

The style of Micah is short, compressed, nervous, and sharp, often elevated, very poetical, and occasionally obscure from transition of subject.

ANALYSIS OF MICAH.

PART I.

JUEGMENTS DENOUNCED AGAINST JUDAH AND ISRAEL.

| | |
|---|------------|
| Secet. 1. Judgments for sin. | |
| i. Jehovah descends to execute his wrath .. | c. i. 1—5. |
| ii. Judgments against Samaria | 6—8. |
| iii. Against Jerusalem and other cities | 9—16. |

PART II.

SINS OF JUDAH AND ISRAEL; PUNISHMENT DENOUNCED;
A PROPHECY OF CHRIST AND OF HIS KINGDOM.

| | | |
|----------|--|--------------|
| Sect. 1. | Oppression, injustice, etc.; threatened judgments; a promise of restoration, or threat of punishment | c. ii. 1-13. |
| Sect. 2. | Sins of influential persons. | |
| i. | Cruelty of the rulers | iii. 1-4. |
| ii. | Falsehood of the prophets | 5-7. |
| iii. | Their false security to be followed by punishment | 8-12. |
| Sect. 3. | Christ's kingdom established: its prosperity: happiness enjoyed in it | iv. 1-5. |
| Sect. 4. | Restoration of the Jews | 6-8. |

PART III.

VARIOUS MATTERS RELATING TO THE JEWS, THEIR
ENEMIES, AND THE KINGDOM OF CHRIST.

| | | |
|----------|--|-----------|
| Sect. 1. | Address to the Jews about the Captivity, and the subsequent deliverance... c. iv. 9. 13; v. 1. | |
| Sect. 2. | The birth and kingdom of Messiah | 2-5. |
| Sect. 3. | Destruction of the Assyrians and Babylonians; the purification of the Church | 5-15. |
| Sect. 4. | God's controversy with the Jews. | |
| i. | Their ingratitude | vi. 1-5. |
| ii. | Their ignorance and abuse of their privileges | 6-8. |
| iii. | Denunciations on account of injustice, violence, falsehood, and idolatry | 9-16. |
| Sect. 5. | Here the prophet probably personates the Church; and | |
| i. | Complains of the general corruption and consequent captivity | vii. 1-6. |

| | |
|--|---------------|
| ii. Confides in God | c. vii. 7-10. |
| iii. Speaks of the restoration of the Jews,
and of their previous captivity | 11-17. |
| iv. Hymn of thanksgiving | 18-20. |

PREFACE TO NAHUM.

Respecting Nahum no particulars are known. Elkosha was a village of Galilee. It seems most probable that Nahum prophesied between B. C. 720 and B. C. 698; at least, at some period between the captivity of Israel and that of Judah. His design is—to denounce ruin upon Nineveh and the Assyrians for their cruelty and tyranny over the Israelites, and to comfort the people of God. Jonah had preached repentance in Nineveh! about ninety years before: its inhabitants had relapsed into sin: and in a little more than a hundred years after Nahum, the predictions which he uttered were fulfilled, B. C. 612, when Nineveh was destroyed by the Medes and Babylonians.

The book of Nahum is a perfect poem: the exordium is majestic: none of the minor prophets equal Nahum in sublimity, genius, and spirit.—His name signifies “consolation:” and such his prophecy was to suffering Israel.

ANALYSIS OF NAHUM.

| | |
|---|------------|
| Sect. 1. The justice, goodness, and majesty of
God | c. i. 1-8. |
| Sect. 2. An address to the Assyrians | 9-11. |
| Sect. 3. God promises deliverance to his people .. | 12-15. |
| Sect. 4. The siege and capture of Nineveh..... | ii. 1-10. |

| | |
|--|---------------|
| Sect. 5. An allegory applied to the city of Nineveh | c. ii. 11-13. |
| Sect. 6. Cruelty and idolatry the causes of her ruin..... | iii. 1-7. |
| Sect. 7. Certainty of her ruin, after the example of No..... | 8-19. |

PREFACE TO HABAKKUK.

Of the family of this prophet nothing is known. It is most probable that he prophesied during the reign of Jehoiakim, and thus was contemporary with Jeremiah. Chap. i. ii. are in the form of a dialogue between God and the prophet: and chap. iii. is a prayer or psalm, remarkable for its sublimity. He predicts, chap. i. 5, 6, the Babylonish captivity as a punishment on account of the iniquity of the Jews: and as Nahum, chap. iii. 1-7, had foretold the fall of Assyria or Nineveh, so Habakkuk, chap. ii. 6-8, foretells the fall of Chaldea or Babylon. The whole book, while it warned the wicked, was well calculated to lead the pious to repose on the power, faithfulness, and goodness of God.

ANALYSIS OF HABAKKUK.

PART I.

A DIALOGUE BETWEEN JEHOVAH AND THE PROPHET.

| | |
|--|------------------|
| Sect. 1. The prophet complains of the iniquity of the Jews | c. i. 1-4. |
| Sect. 2. God announces the Babylonish captivity | 5-11. |
| Sect. 3. The prophet expostulates, etc.: puts a question | v. 12-17; ii. 1. |

| | |
|--|-------------|
| Sect. 4. God's reply : the Captivity near : deliverance promised to the good | c. ii. 2-4. |
| Sect. 5. Prophecy of the judgment to be inflicted on the Chaldeans | 5-20. |

PART II.

A SUBLIME ODE, OR HYMN.

| | |
|---|---------------|
| Sect. 1. The Hymn. | |
| i. Petition | c. iii. 1, 2. |
| ii. God's wonderful works in conducting his people from Egypt to Canaan | 3-15. |
| iii. Feelings of the prophet at the view of the approaching Captivity .. | 16. |
| iv. The exercise and consolation of faith ... | 17-19. |

PREFACE TO ZEPHANIAH.

Of Zephaniah nothing is known but what is said in the first verse. He probably prophesied in the early part of Josiah's reign, or about the time when Jeremiah entered on the prophetic office, when those abuses prevailed in Judah which Josiah reformed. In method and subject he greatly resembles Jeremiah. He is poetical, but not characterised by any remarkable beauties. He teaches, like the other prophets, the hateful and ruinous nature of sin, the righteous government of God, and his gracious purposes towards his Church. We find here, as in all other parts of Scripture, what may awake our fears, animate our hopes, and direct our steps.

ANALYSIS OF ZEPHANIAH.

| | |
|--|-----------------------|
| Sect. 1. Denunciations against Judah for idolatry, with exhortations to repentance | c. i. 1-19 ; ii. 1-3. |
|--|-----------------------|

| | | |
|----------|--|--------------|
| Sect. 2. | Prophecies against the Philistines, Moabites, Ammonites, Ethiopians, and Assyrians | c. ii. 4-15. |
| Sect. 3. | Reproof of the Jews for obstinate iniquity, with intimation of the Captivity | iii. 1-7. |
| Sect. 4. | The punishment of their enemies; their own restoration; prosperous state of the Church | 8-20. |

PREFACE TO HAGGAI.

Of the family of Haggai nothing certain is known. He is supposed to have been born during the Captivity, and to have returned from Babylon with Zerubbabel. He appears to have been raised up by God to exhort Zerubbabel, and Joshua the High Priest, to resume the building of the Temple, which had been interrupted during about ten years, from B. C. 530 to B. C. 520; compare Ezra, iv. 1-7, and v. vi. The book chiefly consists of reproofs, exhortations, and encouragements. Chap. ii. 7, contains a prophecy of Christ. Supposing that he prophesied B. C. 520, the Temple was finished B. C. 516, five years after the prophecy; Ezra, vi. 15.

ANALYSIS OF HAGGAI.

PART I.

IN THE SECOND YEAR OF DARIUS HYSTASPES: IN THE SIXTH MONTH.

| | | |
|----------|--|------------|
| Sect. 1. | Reproof for not rebuilding the Temple... | c. i. 1-6. |
| Sect. 2. | A command to rebuild it | 7-11. |
| Sect. 3. | The obedience of the people recorded ... | 12-15. |

PART II.

PROPHECY ON THE TWENTIETH DAY OF THE SEVENTH MONTH.

- Sect. 1. The people encouraged in the work by a declaration of the greater glory of the second Temple by the coming of the Messiah c. ii. 1-9.

PART. III.

ENCOURAGEMENT AND CONSOLATION.

- Sect. 1. First prophecy: twenty-fourth day of the ninth month: a promise of a fruitful harvest c. ii. 10-19.
- Sect. 2. Second prophecy; same day; a promise of the kingdom of Christ under the name of Zerubbabel 20-23.

PREFACE TO ZECHARIAH.

Although the father and grandfather of Zechariah are mentioned in the first verse, his tribe and the place of his birth are unknown. He began to prophecy two months after Haggai began, being commissioned to exhort the Jews to proceed in building the Temple: Ezra, vi. 14. He is styled the sun among the minor prophets: "it is, however, the sun sometimes obscured by clouds;" for he is very obscure. The Analysis will show how he was permitted to range, in the spirit of prophecy, over various scenes in the great drama of the world, and to predict events which are yet to take place. His style is so much like that of Jeremiah, that the Jews were accustomed to observe, that the spirit of Jeremiah had passed into him.

ANALYSIS OF ZECHARIAH.

PART I.

PROPHECIES IN THE SECOND YEAR AND EIGHTH MONTH OF DARIUS HYSTASPES, RELATING TO EVENTS THEN TAKING PLACE; TO THE RESTORATION OF THE TEMPLE, AND TO THE COMING OF CHRIST.

| | | |
|-----------|--|------------|
| Sect. 1. | Exhortation to repentance | c. i. 1-6. |
| Sect. 2. | First Vision. | |
| | i. Of the Horses | 7-11. |
| | ii. Gracious promise to Jerusalem | 12-17. |
| Sect. 3. | Second Vision. | |
| | i. Of the four Horns and four Carpenters... | 18-21. |
| Sect. 4. | Third Vision. | |
| | i. A measuring Line | ii. 1. |
| | ii. Prosperity and security of Jerusalem..... | 2-5. |
| | iii. Jews admonished to leave Babylon | 6-9. |
| | iv. A prophecy relating to future times | 10-13. |
| Sect. 5. | The type of Joshua. | |
| | i. Encouragement in rebuilding the Temple | iii. 1-5. |
| | ii. Prediction of Christ, the Branch..... | 6-10. |
| Sect. 6. | Fourth Vision. | |
| | i. Candlestick and Olive trees; primarily denoting success in rebuilding the Temple, and in restoring the service of God | iv. 1-14. |
| Sect. 7. | Fifth Vision. | |
| | i. A flying roll | v. 1-4. |
| Sect. 8. | Sixth Vision. | |
| | i. A woman sitting in an Ephah | 5-11. |
| Sect. 9. | Seventh Vision. | |
| | i. Four Chariots; denoting four Empires | vi. 1-8. |
| Sect. 10. | The Crowns: denoting the re-establishment of the Jewish polity; but also referring to the kingdom and priesthood of Christ | 9-15. |

PART II.

PROPHECIES IN THE FOURTH YEAR OF DARIUS, RELATING
TO FUTURE EVENTS; PARTICULARLY TO THE ADVENT OF
CHRIST, AND TO THE WARS OF THE ROMANS AGAINST
THE JEWS. IN FOUR DISCOURSES.

Discourse I.

- Sect. 1. From an enquiry about certain fasts, opportunity is taken to inculcate the weightier matters of religion c. vii. 1-14.
- Sect. 2. The restoration of Jerusalem..... viii. 1-8.
- Sect. 3. The people encouraged to rebuild the Temple 9-17.
- Sect. 4. Certain fasts to be discontinued: conversion of the Gentiles 18-23.
- Discourse II. Future events to the days of Christ, with prophetic reference to events of a more remote period.
- Sect. 1. The conquests of Alexander the Great... ix. 1-7.
- Sect. 2. God's care of the Church: the advent of Christ 8-10.
- Sect. 3. Victories of the Jews: to be more especially understood of spiritual victories ... 21-17.
- Sect. 4. Prayer to be made to God, not to idols: Victories and restoration of the Jews . x. 1-12.
- Discourse III. Rejection of the Jews for rejecting Christ..... xi. 1-17.
- Discourse IV. Prophecies principally relating to the latter times of the Gospel.
- Sect. 1. Preservation of Jerusalem in some future invasion xii. 1-9.
- Sect. 2. Grief of the Jews because their ancestors crucified Christ 10-14.
- Sect. 3. The conversion of the Jews xiii. 1-6.
- Sect. 4. The crucifixion of Christ foretold 7-9.

- Sect. 5. Taking of Jerusalem by the Romans ;
 final prosperity of the Jews ; destruc-
 tion of their enemies c. xiv. 1-15.
- Sect. 6. Final conversion of all nations to the
 Gospel 16-21.

PREFACE TO MALACHI.

Of Malachi and of his family nothing is known. He was the last of the prophets ; but the date of his book cannot be precisely fixed. It is evident, from the book itself, that he wrote after the building of the second Temple, and when the Jews, not rightly improving their late captivity, were become degenerate. The priests became negligent ; and the people were relapsing into irreligion. The object of the book, therefore, is to reprove the priests and the people for their misconduct, and to invite them to repentance and reformation of life. It concludes “ with an impressive assurance of approaching salvation to those who feared God’s name, from that ‘ Sun of righteousness which should arise with healing in his wings ;’ enjoining an observance of the law of Moses, till the advent of Elijah, that is, of John the Baptist, who should produce an entire amendment in the minds of the people. Malachi sealed up the volume of prophecy in the description of that personage at whose appearance the Evangelists begin the Gospel History.”

ANALYSIS OF MALACHI.

PART I.

REPROOF OF THE JEWS.

- Sect. 1. Animated remonstrance for their con-
 tempt of religion c. i. 1-14.
- Sect. 2. Denunciation against the priests : idea of
 the true priest ii. 1-9.

- Sect. 3. Reproof for unlawful marriages, and for divorcing legitimate wives e. ii. 10-17.

PART II.

THE KINGDOM OF CHRIST FORETOLD.

- Sect. 1. The coming of John the Baptist, and of Christ as a purifier, foretold e. iii. 1-6.
- Sect. 2. Reproof of the Jews for rebellion, sacrilege, and gross impiety 7-15.
- Sect. 3. Conduct, blessedness, and end of the godly : the end of the ungodly. v. 16-18; iv. 1-3.
- Sect. 4. Observance of the law enjoined : the forerunner of Christ again foretold ... 1-6.

AN ANALYTICAL VIEW
OF THE NEW TESTAMENT.

ORDER AND CHRONOLOGY OF THE SEVERAL BOOKS.

| Books. | Places where
written. | A. D.
Greswell. | A. D.
H. Horne. |
|---------------------------|---------------------------|--------------------|--------------------|
| 1. History. Gospel | | | |
| of St. Matthew..... | Rome | 55. | 61. |
| St. Mark | Rome | 55. | 60. or 63. |
| St. Luke | Rome | 60. | 63. or 64. |
| St. John | Ephesus..... | 101. ... | 97. or 98. |
| Acts..... | Rome | 60. | 63. or 64. |
| 2. Epistles. | | | |
| 1 and 2 Thessalonians | Corinth | 50. | 52. |
| 1 Corinthians | Ephesus..... | 55. | 57. |
| 2 Corinthians | Macedonia | 55. | 58. |
| Galatians..... | Macedonia | 55. | 52. or 53. |
| Romans | Cenchreæ | 56. | 57. or 58. |
| 1 Peter | Babylon | 59. | 61. |
| Ephesians | Rome | 60. | 61. |
| Colossians | Rome | 60. | 62. |
| Philemon..... | Rome | 60. | 62. or 63. |
| Philippians | Rome | 60. | 62. or 63. |
| James | Judea | | 61. |
| Hebrews | Italy | 63. | 62. or 63. |
| Titus | Macedonia | 64. | 64. |
| Jude | Unknown | | 64. or 65. |
| 1 Timothy | Nicopolis
Epirus | in
..... | 65. 64. |
| 2 Peter..... | Rome | 65. | 64. |
| 2 Timothy | Rome | 66. | 65. |
| 1, 2, 3 John..... | Unknown | | 68. or 69. |
| 3. Prophecy. | | | |
| Revelation | Patmos or
Ephesus..... | | 96. or 97. |

REMARKS ON THE NEW TESTAMENT.

In the New Testament we see the Sun of righteousness rising with healing in his wings, (Mal. iv. 2.) and pouring the light of life in rich effulgence on our benighted world. The completion of the New Testament, from the birth of our blessed Lord to the time when St. John wrote his Gospel, occupied somewhat more than a hundred years. Of the first thirty years but little is recorded; so that, after the account of the Nativity, the sacred history may be said to begin with the Ministry of John Baptist, A. D. 26, and to end with the first imprisonment of St. Paul at Rome, A. D. 59, comprising a period of thirty-four years.

The New Testament may be divided into three parts—the Historical books; that is, the four Gospels, or the History of our Saviour, and the Acts, or the History of the infant Church—the Epistles; that is, the fourteen Epistles of St. Paul, and the seven Catholic or General Epistles—and the Prophetical book, that is, Revelation. If we compare the Old and New Testament with each other, the four Gospels are in the latter what the five books of Moses are in the former. In the Gospels, therefore, we have the great discovery and the first principles of Evangelical Piety in a more general form of statement. In the next place, what the book of Joshua is in the Old Testament, that the Acts of the Apostles is in the New. In the Acts we see the fulfilment of our Lord's promises to his disciples, and how He, the true Joshua, went forth (Ps. xlv. 3—5.) and subdued the nations. The sword of Israel vanquished under Joshua, the idolatrous Canaanites: the words of truth and peace from the lips of a few humble Jews, under the guidance and blessing of the great Captain of our salvation, brought idolatrous nations to obedience to the faith. What the hortatory or didactic

parts are in the Old Testament, existing partly in separate books, and being partly scattered through the writings of the prophets, that the Epistles are in the New Testament;—in which we have a more minute and ample development of the principles of the Gospel both in their nature, and in their vital and practical effects. They form, in fact, the comment of the Holy Spirit on the doctrines which our Saviour himself had promulged. Lastly, the correspondence between the book of Revelation in the New Testament and the prophetic books of the Old Testament, is obvious: as the latter led the devout Jews to expect the first advent of Messiah, so the former leads the devout Christian to look forward with joyful expectation to his second advent.

The Old Testament was a discovery of Redemption in promise, in type, in prediction; and the New Testament exhibits to our view the glorious and gracious Redeemer himself, and the redemption which He wrought out for us. In him we see the subject of the ancient promises and predictions, and the antitype to all the types with which the Jewish ritual and history abounded. Thus we are able, possessing both Testaments, to remount to the origin, and to go down to the close and consummation, of all things; beholding, both in the retrospective and anticipative view, at every step of our enquiry, the wonderful proceedings of God in the redemption of lost mankind. If we look to the commencement of time, “when the morning stars sang together, and all the sons of God shouted for joy,” we see a goodly paradise, the blissful residence of piety and peace: and if we look to the end of time, we see a paradise of a far higher order, above the clouds and storms of this material and tumultuous world, resplendent in its beauty, spiritual in its nature, and eternal in its duration; of which the former was but a feeble type. Compare the first two chapters of Genesis and the last two chapters of Revelation, and enter into the idea which we have suggested, but which this is not

the place to develope and expand. But the long period that lies between these extremes is marked by the various and momentous conflict between light and darkness, between good and evil; and we see the Church of Christ, patriarchal, Jewish, and Christian, in very different circumstances as to extent and prosperity. As to its history hitherto, we may compare it to a vessel on the ocean, driven about by winds and storms; assaulted by enemies, and injured even by its friends; but still proceeding in its mysterious voyage, guided by the pole-star of Truth, and defended by the invisible arm of Omnipotence. Nor let us be dispirited as to the issue of things, whatever be the perverse machinations of men, or whatever be the vicissitudes through which the Church has to pass according to the appointments of Providence; for she shall arrive at last at the fair haven of eternal rest, and all her children, numbers without number, shall plant their feet on the shores of the celestial Canaan—shall be “partakers of the inheritance of the saints in light.”

A HARMONY OF THE FOUR GOSPELS.

PART I. THIRTY-ONE YEARS.

| | Place. |
|---|--------------------------|
| Sect. 1. St. Luke's preface | ... |
| 2. Nativity of John Baptist announced | Jerusalem. |
| 3. His conception | ... |
| 4. Christ's Nativity announced to Mary | Nazareth. |
| 5. Mary visits Elizabeth: her song..... | Hebron. |
| 6. Joseph divinely admonished..... | Nazareth. |
| 7. John born, circumcised, etc. | Hebron. |
| 8. Private history of John for thirty years ... | ... |
| 9. Christ born: shepherds: circumcision... { | Bethlehem:
Jerusalem. |
| 10. Genealogy of Christ..... | ... |
| 11. Christ presented in the Temple: Simeon: }
Anna | Jerusalem. |
| 12. The Magi, or wise men | Bethlehem. |
| 13. Flight to Egypt: slaughter of infants... { | Egypt:
Bethlehem. |
| 14. Return from Egypt: settlement at Naza- }
reth | Nazareth. |
| 15. Private history of Christ to his 30th year { | Jerusalem:
Nazareth. |

PART II. HISTORY OF EIGHTEEN MONTHS. TO THE COMPLETION OF ONE FULL YEAR OF OUR LORD'S MINISTRY.

| | Place. |
|--|-------------------------|
| Sect. 1. Deity, humanity, and office of Christ | ... |
| 2. John Baptist begins his ministry..... { | Wilderness
of Judea. |
| 3. Many resort to him: his instructions | ... |
| Sect. 4. His first testimony of Christ | ... |

A HARMONY OF THE FOUR GOSPELS.

PART I. THIRTY-ONE YEARS.

| | St. Matthew. | St. Mark. | St. Luke. | St. John. |
|--------------------|--------------|-----------|----------------|-----------|
| Sect. 1. | ... | ... | i. 1-4. | ... |
| 2. | ... | ... | i. 5-23. | ... |
| 3. | ... | ... | i. 24, 25. ... | ... |
| 4. | ... | ... | i. 26-38. ... | ... |
| 5. | ... | ... | i. 39-55. ... | ... |
| 6. i. 18-25..... | ... | ... | i. 56. | ... |
| 7. | ... | ... | i. 57-79. ... | ... |
| 8. | ... | ... | i. 80. | ... |
| 9. | ... | ... | ii. 1-21. | ... |
| 10. i. 1-17. | ... | ... | iii. 23-38... | ... |
| 11. | ... | ... | ii. 22-38.... | ... |
| 12. ii. 1-12. | ... | ... | ... | ... |
| 13. ii. 13-18..... | ... | ... | ... | ... |
| 14. ii. 19-23..... | ... | ... | ii. 39. | ... |
| 15. | ... | ... | ii. 40-52.... | ... |

PART II. HISTORY OF EIGHTEEN MONTHS.

| | St. Matthew. | St. Mark. | St. Luke. | St. John. |
|----------|------------------|----------------|----------------|-----------|
| Sect. 1. | ... | ... | ... | i. 1-18. |
| 2. | iii. 1-4. | i. 1-4, 6. ... | iii. 1-6. | ... |
| 3. | iii. 5-10. | i. 5. | iii. 7-14. ... | ... |
| 4. | iii. 11, 12. ... | i. 7, 8. | iii. 15-17. .. | ... |

| | Place. |
|---|----------------------|
| Sect. 5. History of John, by anticipation | ... |
| 6. Baptism of Christ..... | Bethabara. |
| 7. His temptation..... | Wilderness. |
| 8. John's second testimony of Christ | Bethabara. |
| 9. Third testimony : Christ and John's dis-
ciples | } ... |
| 10. Of Nathanael. Marriage at Cana | Galilee. |
| 11. The Temple cleared, etc. I. Passover ... | Jerusalem. |
| 12. Miracles : many believe : of Nicodemus... | ... |
| 13. Christ baptizes by his disciples ; etc. | Judea. |
| 14. John's last testimony of Christ | ... |
| 15. Christ three days at Sychar. John in pri-
son | } Samaria. |
| 16. A nobleman's son healed..... | } Cana,
Galilee. |
| 17. Christ preaches at Nazareth, (i.)..... | Nazareth. |
| 18. At Capernaum | Capernaum |
| 19. Four disciples called | } Sea of
Galilee. |
| 20. A demoniac cured | Capernaum |
| 21. Peter's mother-in-law cured : other miracles | ... |
| 22. Christ's first circuit of Galilee | Galilee. |
| 23. Sermon on the mount : near Capernaum... | ... |
| 24. Miraculous draught of fishes | ... |
| 25. A leper healed | ... |
| 26. Christ retires and prays | ... |
| 27. A paralytic healed. Levi called..... | Capernaum |
| 28. Levi's feast : of fasting. II. Passover ... | ... |

PART III. SECOND YEAR OF CHRIST'S MINISTRY.

| | Place. |
|--|------------|
| Sect. 1. Infirm man of Bethesda healed | Jerusalem. |
| 2. Of plucking ears of corn | On a tour. |
| 3. Of the withered hand, etc. | Capernaum |

| | St. Matthew. | St. Mark. | St. Luke. | St. John. |
|----------|------------------------------|----------------|-----------------|---------------------------|
| Sect. 5. | ... | ... | iii. 18-20. .. | ... |
| 6. | iii. 13-17. ... | i. 9-11..... | iii. 21, 22. .. | ... |
| 7. | iv. 1-11. | i. 12, 13. ... | iv. 1-13. | ... |
| 8. | ... | ... | ... | i. 19-28. |
| 9. | ... | ... | ... | i. 29-43. |
| 10. | ... | ... | ... | {i. 44-51;
ii. 1-12. |
| 11. | ... | ... | ... | ii. 13-22. |
| 12. | ... | ... | ... | {ii. 23-25;
iii. 1-21. |
| 13. | ... | ... | ... | iii. 22-24. |
| 14. | ... | ... | ... | iii. 25-36. |
| 15. | ... | ... | ... | iv. 1-42. |
| 16. | ... | ... | ... | iv. 43-54. |
| 17. | ... | ... | iv. 14-30. . | ... |
| 18. | iv. 12-17. | i. 14, 15. ... | iv. 31. | ... |
| 19. | iv. 18-22. | i. 16-20. ... | ... | ... |
| 20. | ... | i. 21-28. ... | iv. 32-37. .. | ... |
| 21. | viii. 14-17.... | i. 29-34. ... | iv. 38-41. .. | ... |
| 22. | iv. 23-25. | i. 35-39. ... | iv. 42-44. .. | ... |
| 23. | {v. vi. vii. viii.
1..... | ... | ... | ... |
| 24. | ... | ... | v. 1-11. | ... |
| 25. | viii. 2-4. | i. 40-44. ... | v. 12-14. | ... |
| 26. | ... | i. 45. | v. 15, 16.... | ... |
| 27. | ix. 2-9. | ii. 1-14. | v. 17-28. | ... |
| 28. | ... | ii. 15-22.... | v. 29-39. | v. 1. |

PART III. SECOND YEAR OF CHRIST'S MINISTRY.

| | St. Matthew. | St. Mark. | St. Luke. | St. John. |
|----------|----------------|----------------|----------------|-----------|
| Sect. 1. | ... | ... | ... | v. 1-47. |
| 2. | xii. 1-8. | ii. 23-28.... | vi. 1-5..... | ... |
| 3. | xii. 9-14..... | iii. 1-6. | vi. 6-11. | ... |

| | Place. |
|---|---------------------------|
| Sect. 4. Various miracles | ... |
| 5. Twelve Apostles appointed : Christ's dis-
course to them | } Galilee. |
| 6. Centurion's servant healed | Capernaum |
| 7. Widow of Nain's son raised..... | Nain. |
| 8. John sends two disciples to Christ | On a tour. |
| 9. Christ speaks of John, etc. | ... |
| 10. The woman who was a sinner | ... |
| 11. Christ's second circuit of Galilee | Galilee. |
| 12. Mistaken idea of Christ's friends..... | Capernaum |
| 13. A demoniac healed : blasphemy, etc. | ... |
| 14. A sign demanded : reproof | ... |
| 15. Christ's kindred | ... |
| 16. Parables : the Sower | Galilee. |
| 17. Why Christ spake in parables. The tares, }
etc. | } ... |
| 18. Explanation : three parables ; in the house | ... |
| 19. Christ's kindred : same reply | ... |
| 20. In the way to the lake ; on it ; beyond it ; }
various occurrences | } ... |
| 21. The Pharisees murmur : of fasting | ... |
| 22. Daughter of Jairus raised : bloody issue }
cured | } Capernaum |
| 23. Two blind men : a demoniac cured..... | Uncertain. |
| 24. Christ again at Nazareth (ii.) | Nazareth. |
| 25. Christ's third circuit of Galilee | Galilee. |
| 26. Mission of the twelve Apostles | ... |
| 27. Death of John Baptist | ... |
| 28. The Apostles return : five thousand fed } | { Desert of
Bethsaida. |
| 29. Christ walks upon the sea | Galilee. |
| 30. In the land of Gennesaret, etc. } | { Gennesaret
Capernaum |
| 31. Christ's discourse, etc. III. Passover, at }
which he did not attend | } ... |

| Sect. | St. Matthew. | St. Mark. | St. Luke. | St. John. |
|-------|--|------------------------------|-----------------|------------|
| 4. | xii. 15-21. | iii. 7-12. ... | ... | ... |
| 5. | x. 2-4. | iii. 13-19. .. | vi. 12-49. | ... |
| 6. | viii. 5-13. | ... | vii. 1-10. ... | ... |
| 7. | ... | ... | vii. 11-16. .. | ... |
| 8. | xi. 2-6. | ... | vii. 17-23. .. | ... |
| 9. | xi. 7-30. | ... | vii. 24-35. .. | ... |
| 10. | ... | ... | vii. 36-50. .. | ... |
| 11. | ... | ... | viii. 1-3. ... | ... |
| 12. | ... | iii. 20, 21. .. | ... | ... |
| 13. | xii. 22-37. | iii. 22-30. .. | ... | ... |
| 14. | xii. 38-45. ... | ... | ... | ... |
| 15. | xii. 46-50. ... | iii. 31-35. .. | ... | ... |
| 16. | xiii. 1-9. | iv. 1-9. | viii. 4-8. ... | ... |
| 17. | { xiii. 10-17 ;
24-30 ; 31
-35. | iv. 26-29 ;
30-34. | ... | ... |
| 18. | { xiii. 18-23 ;
37-52. | iv. 10-25. .. | viii. 9-18. ... | ... |
| 19. | ... | ... | viii. 19-21. .. | ... |
| 20. | { xiii. 53 ;
viii. 18-34. | iv. 35-41 ;
v. 1-20. | viii. 22-39. .. | ... |
| 21. | ix. 1 ; 10-17. | v. 21. | viii. 40. | ... |
| 22. | ix. 18-26. | v. 22-43. ... | viii. 41-56. .. | ... |
| 23. | ix. 27-34. | ... | ... | ... |
| 24. | xiii. 54-58. | vi. 1-6. | ... | ... |
| 25. | ix. 35. | vi. 6. | ... | ... |
| 26. | { ix. 36-38 ; x.
xi. 1. | vi. 7-13. ... | ix. 1-6. | ... |
| 27. | xiv. 1-12. | vi. 14-29. .. | ix. 7-9. | ... |
| 28. | xiv. 13-21. | vi. 30-44. .. | ix. 10-17. .. | vi. 1-13. |
| 29. | xiv. 22-33. | vi. 45-52. .. | ... | vi. 14-21. |
| 30. | xiv. 34-36. | vi. 53-56. .. | ... | vi. 22-24. |
| 31. | ... | ... | ... | vi. 25-71. |

PART IV. THE THIRD YEAR OF CHRIST'S MINISTRY.

| Sect. | | Place. |
|-------|--|-----------------------|
| 1. | Of traditions: of defilement | ... |
| 2. | Syro-Phenician's daughter healed | { Coasts of Tyre. |
| 3. | Deaf and dumb man healed: other miracles | } Decapolis. |
| 4. | Four thousand fed | Galilee. |
| 5. | Pharisees demand a sign | Magdala. |
| 6. | Of the leaven of the Pharisees..... | ... |
| 7. | Blind man at Bethsaida | Bethsaida. |
| 8. | Opinions about Christ: Peter's confession | { Cæsarea : Philippi. |
| 9. | Christ foretells his Crucifixion: his true followers | } Galilee. |
| 10. | Transfiguration | ... |
| 11. | Of Elias: a demoniac healed; etc..... | ... |
| 12. | Christ foretells his Crucifixion..... | ... |
| 13. | He pays tribute | Capernaum |
| 14. | He inculcates humility..... | ... |
| 15. | Of humility, offences, forgiveness, etc. ... | ... |
| 16. | Christ advised to go to Jerusalem | ... |
| 17. | He goes there. Feast of Tabernacles..... | Jerusalem. |
| 18. | In the midst of the feast | ... |
| 19. | Last day of the feast | ... |
| 20. | On the next day | ... |
| 21. | At the feast of Dedication | ... |
| 22. | Christ beyond Jordan | { Beyond Jordan. |
| 23. | Lazarus raised | Bethany. |
| 24. | Effects of the miracle. Christ at Ephraim | Ephraim. |
| 25. | In a village of the Samaritans..... | ... |
| 26. | The seventy disciples sent forth: their return | } Galilee. |

PART IV. THE THIRD YEAR OF CHRIST'S MINISTRY.

| Sect. | St. Matthew. | St. Mark. | St. Luke. | St. John. |
|-------|-----------------------------|-------------------------------|----------------|-------------------------------|
| 1. | xv. 1-20. | vii. 1-23. | ... | ... |
| 2. | xv. 21-28. | vii. 24-30. .. | ... | ... |
| 3. | xv. 29-31. | vii. 31-37. .. | ... | ... |
| 4. | xv. 32-38. | viii. 1-9. | ... | ... |
| 5. | { xv. 39; xvi.
1-4. | viii. 10-12. . | ... | ... |
| 6. | xvi. 5-12. ... | viii. 13-21. . | ... | ... |
| 7. | ... | viii. 22-26. . | ... | ... |
| 8. | xvi. 13-20. .. | viii. 27-30. . | ix. 18-21. ... | ... |
| 9. | xvi. 21-28. | { viii. 31-38;
ix. 1. | ix. 22-27. ... | ... |
| 10. | xvii. 1-8. | ix. 2-8. | ix. 28-36. .. | ... |
| 11. | xvii. 9-21. | ix. 9-29. ... | ix. 37-42. .. | ... |
| 12. | xvii. 22, 23. .. | ix. 30-32. .. | ix. 43-45. .. | vii. 1. |
| 13. | xvii. 24-27. ... | ... | ... | ... |
| 14. | ... | ix. 33-50. .. | ix. 46-50. .. | ... |
| 15. | xviii. 1-35. | ... | ... | ... |
| 16. | ... | ... | ... | vii. 2-9. |
| 17. | ... | ... | ... | vii. 10-13. |
| 18. | ... | ... | ... | vii. 14-30. |
| 19. | ... | ... | ... | { vii. 31-53;
viii. 1. |
| 20. | ... | ... | ... | { viii. 2-59;
ix. x. 1-21. |
| 21. | ... | ... | ... | x. 22-39. |
| 22. | ... | ... | ... | x. 40-42. |
| 23. | ... | ... | ... | xi. 1-44. |
| 24. | ... | ... | ... | xi. 45-54. |
| 25. | ... | ... | ix. 51-62. .. | ... |
| 26. | ... | ... | x. 1-21. | ... |

| | Place. |
|---|--------------|
| Sect. 27. The humane Samaritan | ... |
| 28. Fourth circuit of Galilee. Christ at the
house of Martha | } Galilee. |
| 29. Of prayer | } On a tour. |
| 30. A demoniac cured, etc. | ... |
| 31. Of unwashed hands: the Pharisees re-
proved | } ... |
| 32. A discourse, and three parables | ... |
| 33. Of certain Galileans, etc. : barren fig-tree. | ... |
| 34. Infirm man restored..... | ... |
| 35. Parable of the mustard-seed, and of the
leaven | } ... |
| 36. An important question answered | ... |
| 37. Christ advised to leave Herod's territories. | ... |
| 38. A dropsical man restored..... | ... |
| 39. Address to the guests : to the host : a
parable | } ... |
| 40. Of following Christ | ... |
| 41. Parable of the lost sheep : of the lost
piece of silver | } ... |
| 42. Of the prodigal son | ... |
| 43. Of the unjust steward : of the rich man
and Lazarus | } ... |
| 44. Of offences ; of faith..... | ... |
| 45. Of ten lepers..... | ... |
| 46. Christ passes into Peræa | Peræa. |
| 47. When the kingdom of God should come,
answered | } On a tour. |
| 48. Of persevering prayer | ... |
| 49. Pharisee and Publican | ... |
| 50. Of divorce | ... |
| 51. Christ lays his hands on children, etc..... | ... |
| 52. The young ruler | ... |
| 53. Of riches, etc. | ... |
| 54. Parable of the labourers in the vineyard ... | ... |
| 55. Christ foretells his Crucifixion..... | ... |
| 56. Ambition of James and John | ... |
| 57. Blind man restored to sight | Jericho. |

| Sect. | St. Matthew. | St. Mark. | St. Luke. | St. John. |
|-------|-----------------|---------------|----------------|-----------|
| 27. | ... | ... | x. 25-37.... | ... |
| 28. | ... | ... | x. 38-42.... | ... |
| 29. | ... | ... | xi. 1-13..... | ... |
| 30. | ... | ... | xi. 14-36. .. | ... |
| 31. | ... | ... | xi. 37-54. .. | ... |
| 32. | ... | ... | xii. 1-59. ... | ... |
| 33. | ... | ... | xiii. 1-9..... | ... |
| 34. | ... | ... | xiii. 10-17.. | ... |
| 35. | ... | ... | xiii. 18-21.. | ... |
| 36. | ... | ... | xiii. 22-30.. | ... |
| 37. | ... | ... | xiii. 31-35.. | ... |
| 38. | ... | ... | xiv. 1-6. ... | ... |
| 39. | ... | ... | xiv. 7-24.... | ... |
| 40. | ... | ... | xiv. 25-35.. | ... |
| 41. | ... | ... | xv. 1-10. ... | ... |
| 42. | ... | ... | xv. 11-32. . | ... |
| 43. | ... | ... | xvi. 1-31. .. | ... |
| 44. | ... | ... | xvii. 1-10. . | ... |
| 45. | ... | ... | xvii. 11-19. | ... |
| 46. | xix. 1, 2. | x. 1..... | ... | ... |
| 47. | ... | ... | xvii. 20-37. | ... |
| 48. | ... | ... | xviii. 1-8.... | ... |
| 49. | ... | ... | xviii. 9-14. . | ... |
| 50. | xix. 3-12. ... | x. 2-12. | ... | ... |
| 51. | xix. 13-15 ... | x. 13-16. ... | xviii. 15-17. | ... |
| 52. | xix. 16-22. .. | x. 17-22. ... | xviii. 18-23. | ... |
| 53. | xix. 23-30. .. | x. 23-31. ... | xviii. 24-30. | ... |
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| 61. Christ at Bethany | Bethany. |
| 62. Mary anoints his head and feet | |
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Jerusalem. |
| 65. Tuesday. Withered fig-tree | Jerusalem. |
| 66. In the Temple. Of Christ's authority ... | ... |
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| 72. Of the first and greatest commandment ... | ... |
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| 74. To beware of the Scribes | ... |
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| 76. Jewish incredulity. Christ's last discourse | ... |
| 77. Woe against the Pharisees and Scribes ... | ... |
| 78. Out of the Temple. Prophecy on Mount }
Olivet..... } | } ... |
| 79. Remainder of the prophecy | ... |
| 80. Wednesday. Judas agrees to betray Christ | ... |
| 81. Christ's retirement and labours | ... |
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the paschal supper..... } | } ... |
| 83. Christ and the twelve sat down to supper, }
etc. } | } ... |
| 84. He washes the disciples' feet | ... |
| 85. First part of the Eucharist, etc. | ... |

| | St. Matthew. | St. Mark. | St. Luke. | St. John. |
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| 70. | xxii. 15-22. . | xii. 13-17. . | xx. 20-26. . | ... |
| 71. | xxii. 23-33. . | xii. 18-27. . | xx. 27-40. . | ... |
| 72. | xxii. 34-40. . | xii. 28-34. . | ... | ... |
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| 78. | xxiv. 1-44. .. | xiii. 1-37. .. | xxi. 5-36. . | ... |
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| 88. Ambition of the disciples : of Peter's denial | ... |
| 89. Second part of the Eucharist, etc. | ... |
| 90. Christ's discourse with his disciples, etc. | ... |
| 91. Christ's prayer, etc. | ... |
| 92. Night. Hymn. Of Peter's denial, etc. | ... |
| 93. Gethsemane | ... |
| 94. Arrival of Judas : Christ betrayed | Jerusalem. |
| 95. Christ before Annas ; Caiaphas. Of Peter | ... |
| 96. Before the Jewish Council | ... |
| 97. (Friday) Led to Pilate. Judas repents, }
etc. } | ...
... |
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| 101. Until Christ expires | ... |
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| 4. Mary Magdalene's words to Peter and John | ... |
| 5. Peter and John visit the sepulchre | ... |
| 6. Christ appears to Mary Magdalene | ... |
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| 8. Third manifestation of himself | Jerusalem. |
| 9. Fourth | ... |
| 10. Fifth : after eight days to the eleven. 1 }
Cor. xv. 5. } | ...
... |
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| 97. | xxvii. 1-10. . | xv. 1. | xxiii. 1. | xviii. 28. |
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PART V. FORTY DAYS.

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| 16. At Bethany | ... |
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Olives. |
| 18. Conclusion of St. John's Gospel | ... |
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| | St. Matthew. | St. Mark. | St. Luke. | St. John. |
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| 19. | ... | xvi. 20. | ... | ... |

REMARKS ON THE FOUR GOSPELS.

The mere circumstance, that the four Gospels record the life and instructions of our blessed Lord, is sufficient to induce us to look upon them with the deepest veneration, and to study them with the most lively interest and diligent care. They reveal the Evangelical Truth in a more general form. Such was the method which God was pleased to adopt. Our Lord cannot be said to have made a full development of the gospel; that was left for the Holy Spirit to accomplish after his ascension; after his redeeming work was finished. But the great truths, facts, and principles of religion: the lost state of man, repentance, faith in Christ, spiritual influence, obedience, the resurrection, final judgment, and eternal happiness or misery—were explicitly stated by our Lord.

The peculiar manner in which the Gospels are written demands our notice. We are here made familiar, to speak so, as far as such documents would admit, with our Saviour himself. We hear his words; we see his actions; we know his conduct; we feel his spirit. His biographers seem only solicitous to set him forth to our view. Other persons are brought forward; but it is only that his words may be related, and that his conduct may be described.

Two advantages, amongst others, arise from this mode of writing. In the first place, we are led to contemplate our Lord in his holy, peaceful, laborious, patient, and benevolent life, as our Example. This is the great practical lesson. He was holy, harmless, undefiled, separate from sinners; and went about doing good. In the second place, we see in Him the fulfilment of the prophecies of the Old Testament: for let us compare his history, as it is recorded by the Evangelists, with the various predictions of the prophets; and we behold in Him their exact ac-

complement: and thus our faith in Him as the Messiah is confirmed,

We may add a third advantage arising from this mode of recording the life of our Lord;—we see how He conducted himself in his ministry, addressing different sorts of people in different ways. He observed moral proportion. He taught doctrine, and he also taught practice. He descended to the particulars of the Christian character. He did not teach the higher doctrines of religion in a cold, speculative, and systematical manner. Whatever he taught, he brought it home to the heart and to the life of man.

The miracles of our Lord should always be viewed, 1. as proofs of his divine mission, and of his Deity; and, 2. as sources of spiritual instruction. As to the latter view of them, they may be considered as a visible delineation of the invisible operations of the Redeemer's power and grace on the souls of men. It is this spiritual application of them, that gives them a peculiar and universal interest. They are, if we may speak so, redemption rendered visible.

The parables of our Lord will not be rightly understood, unless we view them in the universality of their meaning and application. Many of them refer to the whole counsel of God, to the whole history of the Church, to men collectively; while at the same time they are applicable to individuals. We put a parable before us: we admire the propriety of its imagery, and the simplicity of its language. This is comparatively nothing. Let us examine how it unfolds the purposes and proceedings of God, the nature and state of the Church, and the character and condition of each of its members; and then we shall find in it instruction of the highest order, both as to others and as to ourselves.

Human nature is accurately unfolded in the Gospels, not merely in the discourses of our Lord, but also in the various characters with which they make us more or less

familiar. We see it in the perverseness of most of the Jews ; and we see it in the mingled characters of the disciples. Hence the proper study of these books will assist us in becoming acquainted with ourselves.

Let us read these sacred pages with such views, and we shall read them with reflection, intelligence, and ample benefit, provided that we implore, and rely upon, the illuminating and sanctifying power of the Holy Spirit ; without which all the rules that we can observe, and all the labour that we can employ in our study of sacred things, will, as to our salvation, be vain and fruitless. When we read the discourses, the miracles, and the parables of our Lord, when we contemplate his devotion, humility, benevolence, and unwearied labours, let us pray that we may believe in Him as our Saviour, hear Him as our Prophet, obey Him as our King, and follow Him as our Example.

PREFACE TO THE GOSPEL ACCORDING TO ST. MATTHEW.

Matthew, surnamed Levi, was the son of Alpheus. He was a native of Galilee ; but of what city or tribe is not known. His business was that of a Publican, or tax-gatherer, under the Romans, collecting the customs on goods imported or exported at Capernaum, and the tribute paid by passengers who went by water. After his call and conversion, he was a familiar attendant on our Lord. How long he remained at Jerusalem after the day of Pentecost, and where he went, are uncertain points. He wrote his Gospel the first of the Evangelists, for the use of the Jewish nation, to confirm those who believed, and to convert those who did not believe. " Thus," says Bp. Percy, " the Evangelist begins the genealogy of Christ from Abraham, which, agreeably to the Jewish custom, he gives according to the legal descent

by Joseph his supposed father; deducing it from Abraham through David, to show his title to the kingdom of Israel. Thus also he refers often to Jewish customs; relates the most of our Saviour's discourses against Jewish errors and superstitions; quotes the greatest number of passages from Jewish Scriptures; answers the most considerable Jewish objections; and frequently makes use of the terms and phrases of Jewish theology."—He especially records those instructions of our Lord which showed the spiritual nature of religion, in opposition to the perverse ideas and false dependencies of the Jews.

St. Matthew, St. Mark, and St. Luke, chiefly relate the actions and doctrines of our Lord in Galilee. The style of St. Matthew is plain and perspicuous: and he is distinguished for the clearness with which he has related many of our Lord's discourses and moral instructions.

ANALYSIS OF THE GOSPEL ACCORDING TO ST. MATTHEW.

PART I.

THE SACRED HISTORY TO THE FIRST PASSOVER.

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| Sect. 1. | Genealogy of Christ in the line of Joseph | c. i. 1-17. |
| Sect. 2. | Joseph divinely admonished, etc. The
Nativity | 18-25. |
| Sect. 3. | Of the Magi, or wise men | ii. 1-12. |
| Sect. 4. | Flight into Egypt: slaughter of the in-
fants | 13-18. |
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| Sect. 7. | His testimony to Christ: Baptism of
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PART II.

FROM THE FIRST TO THE SECOND PASSOVER: NOT IN
CHRONOLOGICAL ORDER. SEE THE HARMONY.

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| | xii. Of treasure in heaven | 19-23. |
| | xiii. Of worldly care and anxiety | 24-34. |
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| | xv. Of prudence in religion | 6. |
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| Sect. 7. | Matthew called : Pharisees censured : of
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PART V.

FROM THE TRIUMPHAL ENTRY TO THE RESURRECTION.

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PART VI.

FROM THE RESURRECTION TO THE ASCENSION.

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Christ appears to the eleven in Galilee :
at Jerusalem : their commission | 16-20. |

PREFACE TO THE GOSPEL ACCORDING TO
ST. MARK.

This Evangelist was not an Apostle: but some affirm that he was one of the seventy disciples. He was "sister's son to Barnabas," and the son of Mary, a pious woman of Jerusalem, mentioned in Acts, xii. 12^a. He was for a season the companion of Paul and Barnabas: what Timothy was to St. Paul, St. Mark was to St. Peter. His Gospel was written at Rome, for the use of Gentile Christians. It is a simple and compendious narrative, divested almost of all peculiarities, and accommodated to the use of Christians in general. Considering the intimacy that subsisted between St. Peter and St. Mark, it is natural to suppose that the testimony of the latter is also the testimony of the former.—Many of the narratives of St. Mark, when compared with the corresponding narratives of St. Matthew, will be found to be distinguished by a most interesting minuteness of statement. Compare, for instance, St. Matthew ix. 20—22, and St. Mark v. 25—34.—"Simplicity and conciseness," says the Rev. H. Horne,

^a Calmet thinks that John Mark is a different person from Mark the Evangelist; others maintain that they were the same person, as stated in the text.

“are the characteristics of St. Mark’s Gospel, which, considering the copiousness and majesty of its subject, the variety of great actions which it relates, and the surprising circumstances that attended them, together with the numerous and important doctrines and precepts which it contains, is the shortest and clearest, the most marvellous, and at the same time the most satisfactory, history in the world.”

ANALYSIS OF THE GOSPEL ACCORDING TO ST. MARK.

PART I.

THE SACRED HISTORY TO THE FIRST PASSOVER.

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| Sect. 1. | Of John the Baptist | c. i. 1-8. |
| Sect. 2. | Our Lord’s baptism and temptation | 9-13. |

PART II.

FROM THE FIRST TO THE SECOND PASSOVER.

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| Sect. 1. | The call of four disciples | c. i. 14-20. |
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PREFACE TO THE GOSPEL ACCORDING TO ST. LUKE.

Of this Evangelist but little is known. He was probably a native of Antioch; a Gentile, but a Proselyte. He is mentioned, Col. iv. 14, as "the beloved physician." The first time that he is mentioned is Acts xvi. 10, where we find that he was with St. Paul at Troas. He travelled with the Apostle to Rome: and his testimony, considering his intimacy with the Apostles, and his diligent investigation of things, is peculiarly valuable. He wrote his Gospel for Gentile converts: and hence, independently of peculiar illustration, we find him recording things which showed the kind and general spirit of the Gospel, which must have been pleasing to a Gentile. He gives the genealogy of Christ according to the natural descent from the virgin Mary, and carries it up to Adam; showing that He was the seed of the woman who was promised for the redemption of the whole world. It is probable that his Gospel was written under the care and inspection of St.

Paul. His object was to supersede the defective narratives which were at that time in circulation, and to give an account of our Saviour's history. His style is pure, copious, and flowing, resembling that of St. Paul. There is more of composition in his sentences than in the other Gospels, and consequently less simplicity.

ANALYSIS OF THE GOSPEL ACCORDING TO ST. LUKE.

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THE SACRED HISTORY TO THE MINISTRY OF JOHN THE BAPTIST.

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FROM THE FIRST TO THE SECOND PASSOVER.

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| Sect. 5. | The widow of Nain's son raised | 11-17. |
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| Sect. 7. | Christ speaks of John, etc. | 24-35. |
| Sect. 8. | Of the woman who was a sinner | 36-50. |
| Sect. 9. | Parable of the Sower : explained | viii. 1-18. |
| Sect. 10. | Christ's kindred..... | 19-21. |
| Sect. 11. | The tempest stilled | 22-25. |
| Sect. 12. | The Gadarene demoniac healed | 26-39. |
| Sect. 13. | Jairus' daughter raised : bloody issue
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FROM THE THIRD PASSOVER TO THE TRIUMPHAL ENTRY
INTO JERUSALEM.

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| Sect. 25. Parable of the lost sheep, etc. | xv. 1-10. |
| Sect. 26. Of the prodigal son | 11-32. |
| Sect. 27. Of the unjust steward, etc. | xvi. 1-18. |
| Sect. 28. Of the rich man and Lazarus | 19-31. |
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| Sect. 35. The young ruler : of riches | 18-30. |
| Sect. 36. Christ foretells his death, etc. | 31-34. |
| Sect. 37. Sight restored to a blind man | 35-53. |
| Sect. 38. Zaccheus | xix. 1-10. |
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PART VI.

FROM THE TRIUMPHAL ENTRY TO THE RESURRECTION.

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Christ weeps over Jerusalem : Entry :
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| Sect. 2. Tuesday. In the Temple. Of Christ's
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| Sect. 3. Parable of the vineyard and the husband-
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| Sect. 4. Christ answers the Herodians about tri-
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| Sect. 5. The Sadducees about the resurrection ... | 27-38. |
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| Sect. 16. Gethsemane | 40-46. |
| Sect. 17. Christ betrayed, and apprehended..... | 47-54. |
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| Sect. 22. Christ on the way to Golgotha | 26-32. |
| Sect. 23. The Crucifixion: the thieves: darkness: Centurion: etc..... | 33-49. |
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PART VII.

FROM THE RESURRECTION OF OUR LORD TO HIS ASCENSION,

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| Sect. 1. Easter Sunday. Women visit the Sepulchre, etc. | c. xxiv. 1-12. |
| Sect. 2. Christ appears to two disciples on the way to Emmaus..... | 13-35. |
| Sect. 3. He appears to ten of the disciples | 36-43. |
| Sect. 4. Between the eighth and the fortieth day. | |
| i. At Jerusalem: Commission to the disciples. | 44-49. |
| ii. The Ascension of Christ | 50-53. |

PREFACE TO THE GOSPEL ACCORDING TO
ST. JOHN.

St. John, the Evangelist and the Apostle, was the son of Zebedee, a fisherman of the town of Bethsaida: his mother's name was Salome. He seems to have possessed a temper singularly mild, amiable, and affectionate; and he was eminently the object of our Lord's regard and confidence. Some learned men have viewed his Gospel as controversial, written against Cerinthus, and other heretics. He possibly may refer to these; but too much importance, perhaps, has been attached to this idea. His narrative is characterized by singular perspicuity, and the most unaffected simplicity and benevolence.

The following quotations from Bp. Blomfield's Lectures will give a just idea of this Gospel, when viewed with reference to the three preceding Gospels. "The Gospel of St. John was written several years after those of the other Evangelists; and evidently with a different object. They relate the principal incidents of our Saviour's life: St. John is more diligent in recording his discourses. The other Evangelists enumerate a great variety of miracles: St. John describes only a few of the most remarkable, which had a more immediate reference to the object of his Gospel. They repeat the discourses which Jesus held with the people, mostly in Galilee, in the form of parables, and short moral sentences: John has preserved the longer and more argumentative conversations of our Saviour with the learned Jews, on the subject of the Messiah; and those in which he explained to his disciples the nature of his mission and office."—"Whatever other objects St. John may have had in view, this was one—to convey to the Christian world just and adequate notions of the real nature, character, and office,

of that great teacher who came to instruct and redeem mankind. For this purpose he studiously selected for his narrative those passages of our Saviour's life which most clearly displayed his divine power and authority; and those of his discourses, in which he spoke most plainly of his own nature, and of the efficacy of his death, as an atonement for the sins of the world."—"The real difference between the other Evangelists and St. John is—that they wrote a history of our Saviour's life; but St. John, of his person and office."

"Whoever, then, desires to form a just notion of the real office and dignity of the Saviour of the world, let him study the representations which Jesus has given of himself in the discourses recorded by St. John. The Apostles speak of him in their Epistles, it is true, in noble and characteristic expressions: but *here* the Saviour speaks of himself, and in language which no ingenuity can pervert."

ANALYSIS OF THE GOSPEL ACCORDING TO ST. JOHN.

PART I.

THE SACRED HISTORY TO THE FIRST PASSOVER.

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| Sect. 1. | The deity, humanity, and offices of Christ | c. i. 1-18. |
| Sect. 2. | The Baptist's second testimony to Christ | 19-28. |
| Sect. 3. | Third testimony: Christ converses with
John's disciples | 29-42. |
| Sect. 4. | Of Philip and Nathanael | 43-51. |
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PART II.

FROM THE FIRST TO THE SECOND PASSOVER.

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| Sect. 1. | Christ expels the traders from the temple | c. ii. 13-17. |
| Sect. 2. | Foretells his death and resurrection :
many believe | 18-25. |
| Sect. 3. | Conference with Nicodemus | iii, 1-21. |
| Sect. 4. | Baptist's last testimony to Christ | 22-36. |
| Sect. 5. | Christ converses with a Samaritan woman | iv. 1-30. |
| Sect. 6. | His discourse with his disciples at Jacob's
well | 31-38. |
| Sect. 7. | Spends three days at Sychar..... | 39-42. |
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PART III.

FROM THE SECOND TO THE THIRD PASSOVER.

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| Sect. 1. | Infirm man at the pool of Bethesda healed | c. v. 1-15. |
| Sect. 2. | Christ vindicates the miracle : asserts his
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| Sect. 3. | Shows the proofs of his mission : cautions
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| Sect. 4. | Five thousand fed | vi. 1-15. |
| Sect. 5. | Christ walks on the sea..... | 16-21. |
| Sect. 6. | His discourse with the people. He is the
bread, etc. | 22-40. |
| Sect. 7. | He is the bread of life | 41-59. |
| Sect. 8. | Some perplexed : Christ's remarks | 60-65. |
| Sect. 9. | Many go back : Peter's avowal : of Ju-
das | v. 66-71 ; vii. 1. |

PART IV.

FROM THE THIRD PASSOVER TO THE TRIUMPHAL ENTRY
INTO JERUSALEM.

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| Sect. 1. | Christ goes up to the feast of Tabernacles. | c. vii. 2-13. |
| Sect. 2. | Teaches in the temple : vindicates his
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| Sect. 3. | Many believe : officers sent to seize him. | c. vii. 25-36. |
| Sect. 4. | He speaks of the Spirit : they return
without him | 37-49. |
| Sect. 5. | Remonstrance of Nicodemus..... | v. 50-53; viii. 1. |
| Sect. 6. | The woman who was taken in adultery .. | 2-11. |
| Sect. 7. | Christ's discourse in the temple : He is
the light, etc. | 12-29. |
| Sect. 8. | Speaks of liberty : vain boast of the Jews
answered | 30-47. |
| Sect. 9. | Asserts that He was before Abraham ... | 48-59. |
| Sect. 10. | Sight restored to a blind man | c. ix. 1-12. |
| Sect. 11. | The man examined by the Jews : the re-
sult, etc..... | 13-41. |
| Sect. 12. | Christ the door of the sheepfold | x. 1-10. |
| Sect. 13. | The good Shepherd : the Jews disagree... | 11-21. |
| Sect. 14. | Christ asserts his Deity : retires beyond
Jordan | 22-42. |
| Sect. 15. | Informed of the sickness of Lazarus..... | xi. 1-16. |
| Sect. 16. | Lazarus raised | 17-46. |
| Sect. 17. | Perplexity and malevolence of the Jews . | 47-57. |
| Sect. 18. | Christ anointed by Mary | xii. 1-8. |
| Sect. 19. | What took place at Bethany and at Jeru-
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PART V.

FROM THE TRIUMPHAL ENTRY TO THE RESURRECTION.

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| Sect. 1. | Palm Sunday. The Entry | c. xii. 12-19. |
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clarations of Christ..... | 37-50. |
| Sect. 4. | Thursday evening. Ambition of the dis-
ciples reproved | xiii. 1-16. |
| Sect. 5. | Of the betrayer | 17-29. |
| Sect. 6. | Christ converses with his disciples : fore-
tells Peter's fall | 30-38. |
| Sect. 7. | His valedictory discourse with his disci-
ples. | |

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| i. | The disciples comforted with assurances
of heaven | c. xiv. 1-4. |
| ii. | Instructions in the nature of true godli-
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| iii. | To know Christ is to know the Father
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| iv. | Peculiar promises to the disciples..... | 12-14. |
| v. | Promise of another comforter..... | 15-18. |
| vi. | Blessedness of the true believer..... | 19-21. |
| vii. | Divine manifestation explained..... | 22-24. |
| viii. | The Holy Spirit the great Instructor ... | 25, 26. |
| ix. | The disciples comforted by animating
considerations | 27-31. |
| x. | The Vine and the branches | xv. 1-8. |
| xi. | Happiness and duty of true believers ... | 9-17. |
| xii. | Hostility of the world towards real Chris-
tians | 18-21. |
| xiii. | The conduct of God, and the guilt of un-
believers..... | 22-25. |
| xiv. | Supports, duties, and trials, of Christ's
disciples.....v. 26, 27; xvi. 1-4. | |
| xv. | Operations of the Holy Spirit | 5-11. |
| xvi. | The Holy Spirit a Spirit of truth and dis-
covery | 12-15. |
| xvii. | The sorrowing disciples comforted | 16-22. |
| xviii. | They are satisfied by the declarations,
etc. of Christ | 23-33. |
| xix. | The prayer of the Lord Jesus for him-
self..... | xvii. 1-5. |
| xx. | For his disciples | 6-19. |
| xxi. | For his Church | 20-26. |
| Sect. 8. | Night. Gethsemane. Christ betrayed.
Peter's resistance | xviii. 1-11. |
| Sect. 9. | Christ before Annas, etc. : Peter denies
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| Sect. 10. | Friday morning. Before Pilate: declared
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| Sect. 11. | Pilate's efforts to release him: yields to
the Jews | xix. 1-16 |

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| Sect. 14. Burial of Christ's body | 31-42. |

PART VI.

FROM THE RESURRECTION TO THE ASCENSION.

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| Sect. 1. Easter Sunday. Mary Magdalene: Peter: Angels | c. xx. 1-18. |
| Sect. 2. Christ appears to ten disciples: incredulity of Thomas | 19-25. |
| Sect. 3. Between the eighth and fortieth day. On the eighth Thomas convinced | 26-31. |
| Sect. 4. At the sea of Tiberias | xxi. 1-14. |
| Sect. 5. Christ's discourse with Peter: foretells his martyrdom | 15-23. |
| Sect. 6. Conclusion | 24, 25. |

PREFACE TO THE ACTS OF THE APOSTLES.

The Acts of the Apostles, written by St. Luke, forms an intermediate book between the Gospels and the Epistles: it may be viewed as a postscript to the former, and an introduction to the latter. St. Luke did not write a complete ecclesiastical history of the Christian Church. He seems to have had two objects principally in view—to record the fulfilment of Christ's promise to send the Holy Ghost, with the effects of the divine influence—and to record the admission of the Gentiles into the Church. A reference to the chronological table will show the reader the length of the period which the history comprises: but it should be remembered that chronologers differ as to the exact length of this period.

We have in this history, after the account of the day of Pentecost, a statement of the manner in which the Gospel was propagated among both Jews and Gentiles: and the

book affords us abundant evidence of its truth and divine original; for the book most satisfactorily proves, that it was not indebted for its success to deceit and fraud, to policy or violence; but its success was wholly the result of the mighty power of God, and of the excellence and efficacy of the saving truths which it contains. The general and the particular doctrines of this book are in perfect unison with the truths revealed in the Gospels and illustrated in the Epistles.

It would be easy to write much about this important portion of Scripture: but let it suffice to observe, that the thoughtful reader will do well to consider what he reads—1. as Events that show the truth, power, goodness, and character of God;—2. as Character, or that delineation of men, whether good or bad, which shows the power of natural corruption, and the victorious efficacy of divine grace;—3. as Doctrine, or the inculcation of the great truths of Christianity.—It may be further remarked, that the history contained in the Acts throws great light on several of St. Paul's Epistles.

ANALYSIS OF THE ACTS OF THE APOSTLES.

PART I.

FROM THE ASCENSION OF OUR LORD TO THE ADMISSION OF THE GENTILES INTO THE CHURCH.

I. BEFORE THE DAY OF PENTECOST.

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REMARKS ON THE EPISTLES, AND ON REVELATION.

If we regard the four Gospels as the inspired Text, we may regard the Epistles as the inspired Commentary on it. In the former we have the great truths of Evangelical piety proposed in a more general form ; and in the latter we have them expounded, illustrated, and drawn out into particulars. In a word, the Epistles furnish us with a development of "the ministry of reconciliation" in doctrines, spirit, and practical requirements.

It is painful to observe the predilection which some persons have for one part of Scripture to the comparative degradation of other parts. Some persons speak highly

of the Gospels, and use very reprehensible language respecting the Epistles. The Gospels, undoubtedly, have a peculiar glory, for they are the words of Christ himself: but surely the Epistles have a peculiar glory, for they are the words of the Holy Spirit: they are as divine as the Gospels themselves. The fact appears to be this—we look too much to the mere penmen of them, and forget the Spirit by whom they were inspired: and hence we form a wrong estimate of those sacred writings.

Our blessed Lord had a certain work of illumination to execute; and this we have in the Gospels: but the Holy Spirit had also a certain work of illumination to execute; and this we have in the Epistles. Our Lord went to a certain point in divine discovery; but he did not encroach on what was the peculiar province of the Spirit. The Gospels and the Epistles, therefore, are one divine whole: and to separate the one from the other in any way, or to cherish an undue attachment to the one to the prejudice of the other, is no mark either of piety or of wisdom.

The probable reason why the Holy Spirit influenced the Apostles to develop the great scheme of salvation in the form of letters or epistles, deserves particular consideration. By this mode of communication we are made acquainted, not only with divine truth, but with characters and events. As to the latter, we see how the Gospel was treated wherever it was promulged, and the manner in which it achieved its sacred victories. As to the former, we not only see the characters of those who received, and of those who rejected divine truth, but we also see the characters of the Apostles themselves. We behold those excellent men, not only in their official capacity as teachers, but also in their common character as believers. We see what influence the truths which they taught others had upon themselves. Not only do their words live; but in a certain sense, the men themselves live; and we converse with them as men like ourselves.

This idea may, indeed, be generalised: it may be ap-

plied to the whole Bible. God has so communicated his will, that we have not truth in a cold, general, and abstract form, like a philosophical dissertation; but we have characters, we have individuals, set before us; so that we see and converse with beings like ourselves, and we behold in them the manifold operations of nature and of grace. By this historical and epistolary mode of communication, we are, as far as the thing is possible, made familiar with persons: we associate and converse with patriarchs and prophets, with Christ and Apostles: and we not only hear from their lips, but we see in their lives, what religion is.

The Epistles, it is true, were written to particular churches and persons, and on particular occasions: but it is equally true, that they were designed for the benefit of the universal Church of Christ in all ages. If this were not the case, we could only view them as obsolete writings, in which we have no particular interest. The case, however, is indisputably this—the books of the New Testament were written with a reference to some immediate or local purpose: but they were also written for the benefit of all persons in every age. All the religious and moral instructions given by the sacred writers, though given in a particular form, and moulded by the circumstances of those times, are of universal and perpetual interest. That St. John in his Gospel, and in his first Epistle, and that St. Paul in some of his Epistles, referred to then existing heresies, will not be disputed: but their writings were neither merely nor primarily confutations of heresies,—but the delineation and inculcation of evangelical truth. In reading and studying the Epistles, it is important to ascertain the state of those to whom an Epistle was sent, and the design of the sacred writer in the Epistle: for in this manner only can we obtain a right view of an Epistle, and properly understand it. But when the truth is discovered, we must view it as relating to us, as much as it related to them to whom it was first addressed.

We owe much to those learned men who have gravely and dispassionately examined the prophetic books of Scripture in general, and the book of Revelation in particular. But as to the interpretations of prophecy which have been advanced, and particularly to those of some parts of it, we may be allowed to hesitate in giving them our entire assent: for though they may be true, they may be false. By a comparison of prophecy with history, we find, on the clearest evidence, that a sufficient portion of the prophecies has been fulfilled, to afford us the most unquestionable proof of the divine inspiration of the Scriptures, and of the fore-knowledge and providence of God. Such are the prophecies which relate to the Arabs, Babylonians, Egyptians, Jews, and other nations; and those which relate to our Lord, as delivered by David, Isaiah, Daniel, and other prophets. But the comments which have been given on the Revelation, and especially on the latter part of it, do not appear to be very satisfactory. They are exceedingly various; and therefore all of them cannot be true. That book may be accounted sufficiently clear to accomplish its great object,—the establishment of the faith of Christians, and the communication of comfort to them. It is, however, by no means calculated to gratify the curiosity of vain, bold, and restless minds.

The prefaces to the several books render any extended remarks in this place needless. But it may be observed, that an humble, devout, and reflecting mind, is the great requisite for the profitable reading of the Scriptures. He who has such a frame of spirit will avoid two evils—a fondness for ultra views of peculiar doctrines, which only generates pride, contention, and division—and a fondness for novelty, which renders a person eager to catch at every fancy which men of perverse ingenuity may easily suggest and volubly maintain. It is painful to see Christians, in this enlightened age, make themselves the vehement abettors of crude and wild notions, and the animated advocates of those untenable systems which ought to have

been buried long since in oblivion:—thus proving that they are not benefited by the history of past ages, and that they do not consult the best interests of Truth as they ought to do. The whole of the Sacred Volume is unquestionably a legitimate object of examination: but we ought to treat things according to their nature; to distinguish between the plain and the obscure; and not to aim to interpret the great and mysterious things of the eternal and infinite Jehovah by the dim conceptions of our feeble and finite minds. Shall human metaphysics presume to interpret the counsels and measures of God? Shall human imagination venture to propose its dreams and vagaries as the interpretation of the prophecies? In all our studies of revealed truth, let us remember that its object is—to make us partakers of the riches of divine mercy, and of the powers of divine grace; to make us holy and happy; to make us “wise unto salvation.” The Manna which is to feed our souls, need not be sought for among the clouds of heaven; since, in the divine bounty, it lies upon the ground, and is plentifully scattered about the camp.

PREFACE TO THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

This Epistle is put the first, though it is the fifth or sixth in the order of time, either from the preeminence of Rome, as being then the mistress of the world, or because it is the largest and most comprehensive of St. Paul's epistles. It is not known by whom the Gospel was first preached at Rome. The Christians there being partly Jews, and partly Gentiles, the former had strong prejudices about their peculiar privileges, and the latter claimed equal privileges with them: hence contentions arose. St. Paul wrote this Epistle to compose their differences: and in it he unfolds the nature of the gospel, and shows the purposes and measures of God respecting

the Jewish and Gentile world. He shows the guilty state of all men; confutes the objections of the Jews; explains the doctrines of Justification and Sanctification; dwells on the happiness of true believers; asserts the calling of the Gentiles into the Christian Church; and inculcates moral and civil obedience.

There are four portions of this Epistle, (chap. v. 12—21. vii. viii. 28—30. and ix.) which may with propriety be pointed out as being, in the present state of our knowledge, peculiarly difficult: and it may, perhaps, be fairly questioned whether their real meaning has been ascertained and fixed. The mere fact, that very different views are taken of them by able men, and that systems of opinion directly opposed to each other have been built upon them, or supported by them, is a proof, to say the least, that they are not of easy interpretation. The following analysis gives a general view of them, in agreement with what is presumed to have been the argument of the Apostle; but it is by no means intended to interpret them in positive terms, or in a definite manner: the view which it gives of them may be correct; or it may be incorrect. Until some competent individual, who has no systematical notions to defend, and who only seeks truth, shall give us such a view of them as will carry conviction to the reflecting mind, (if such a view of them shall ever be advanced,) it may be the wisest part to think and speak with diffidence about those things which are hard to be understood; keeping the mind open to receive light, whenever light shall really be offered to it.

ANALYSIS OF THE EPISTLE OF PAUL THE
APOSTLE TO THE ROMANS.

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| | iii. As to themselves, their impurity | 24-27. |
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| Sect. 10. | The necessity of this gracious scheme of Justification, and its sufficiency to remedy the evils entailed on the posterity of Adam by reason of the Fall. | |
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- ii. The blessings provided by the death of Christ far exceed the evils occasioned by the sin of Adam c. v. 15-19.
- iii. The entrance of Law caused sin to abound, but grace has much more abounded ... 20, 21.

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| x. | To maintain unanimity | 5-7. |
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PREFACE TO THE FIRST EPISTLE OF PAUL
THE APOSTLE TO THE CORINTHIANS.

Corinth was the metropolis of Achaia proper; it abounded in riches and elegance, in luxury and voluptuousness, so that its inhabitants became infamous to a proverb. Christianity was planted there by St. Paul himself; Acts xviii. 1-11; and he was succeeded by Apollos,

Acts xviii. 27, 28; xix. 1. The church consisted partly of Jews and partly of Gentiles, but chiefly of the latter: hence in this Epistle St. Paul combats with Jewish superstition and heathen licentiousness. Soon after he had quitted the church, its peace was disturbed by false teachers. Two parties were formed; the one contending for Jewish ceremonies, and the other misinterpreting Christian liberty, and indulging in shameful excesses. Hence his object in this Epistle is twofold—to apply suitable remedies to the disorders and abuses which had crept into the church—and to answer those points in which, chap. vii. 1, they had requested his advice and information.—This has been called “the most elegant of the Epistles:” it undeniably is a most masterly and accomplished composition, displaying the great dexterity of the writer in a very difficult case: and though much refers to customs and practices no longer in existence, yet the whole is of universal application and of perpetual use.

ANALYSIS OF THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

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PREFACE TO THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

The first epistle produced different effects. Some of the Corinthian Christians had been brought to repentance, and to an amendment of their ways; to submission to the Apostle's orders, and to a good disposition towards him. Some still adhered to the false teacher, and denied the Apostolical authority of St. Paul. He was charged with levity and irresolution of conduct; with pride and severity on account of his treatment of the incestuous person; with arrogance and vain-glory in his ministry, in which he lessened the authority of the law; and with being personally contemptible. Hence he vindicates himself and his conduct against all the arguments of his adversaries: and the different circumstances of the church account for the tenderness and severity which he exhibits.

Conscious of the goodness of his cause, he speaks of himself more freely, and justifies himself more boldly, and confutes his opponents with solid arguments. The whole work is strongly impressed with meekness and modesty, decision and energy, firmness and kindness; with affection the most pure, and irony the most keen. He accounts for his not having come to them; he declares his sentence against the incestuous person to have been neither rigid nor tyrannical, but necessary and pious; he intimates his success in preaching the Gospel, and shows the superiority of the Gospel, the ministration of righteousness, to the law, the ministration of death; he stirs them up to a holy life; he excites them to finish their contribution for their poorer brethren in Judea; and he apologizes for himself with respect to the contemptibleness imputed to him, asserting his authority, enumerating his labours, and appealing to "visions and revelations."—Though this Epistle was thus limited and temporary with respect to its primary object, yet it abounds throughout with invaluable instructions, (whether it refers to the character of good or wicked men, or to the development of the nature and spirit of the Gospel,) which will never be obsolete.

ANALYSIS OF THE SECOND EPISTLE OF
PAUL THE APOSTLE TO THE
CORINTHIANS.

PART I.

THE APOLOGETIC DISCOURSE OF ST. PAUL, IN WHICH HE JUSTIFIES HIMSELF FROM THE IMPUTATION OF THE FALSE TEACHER AND HIS ADHERENTS ; SHOWING HIS OWN SINCERITY AND INTEGRITY IN HIS MINISTRY, AND THAT HE HAD ACTED FROM NO WORLDLY INTEREST, BUT FROM LOVE TO THE CORINTHIANS, AND FROM A TENDER CONCERN FOR THEIR SPIRITUAL WELFARE.

| | | |
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| Sect. 1. | Introduction. St. Paul's trouble and consolation under the imputation | c. i. 1-14. |
| Sect. 2. | Of his purpose to visit them | 15-24. |
| Sect. 3. | The reasons of his writing to them | ii. 1-4. |
| Sect. 4. | He exhorts them to forgive the incestuous person | 5-11. |
| Sect. 5. | Of the Gospel, and his ministerial success | 12-17. |
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| Sect. 7. | He extols the Christian ministry as to the subject of it | 6-11. |
| Sect. 8. | He extols the Christian ministry as to its discoveries and obligations..... | 12-18. |
| Sect. 9. | Of his ministry, difficulties, and prospects | c. iv. 1-18 ; v. 1-10. |
| Sect. 10. | His conduct in the ministry : idea of the Gospel | 11-21. |
| Sect. 11. | How the Apostles performed their embassy | vi. 1-10. |
| Sect. 12. | To avoid alliances with unbelievers v. 11-18 ; vii. 1. | |
| Sect. 13. | St. Paul's affection for the Corinthians : their repentance | 2-16. |

PART II.

ST. PAUL EXHORTS THE CORINTHIANS TO A LIBERAL CONTRIBUTION FOR THE POOR SAINTS IN JUDEA.

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| Sect. 5. The benefits of liberality | 12-15. |

PART III.

ST. PAUL RESUMES HIS APOLOGETIC DISCOURSE: HE JUSTIFIES HIMSELF FROM THE CHARGE OF HIS ADVERSARIES, AND FROM THEIR INSINUATIONS, THAT HE MAY DETACH THE CORINTHIANS FROM THEM, AND RE-ESTABLISH HIMSELF AND HIS AUTHORITY.

| | |
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| Sect. 4. His godly jealousy over the Corinthians . | xi. 1-3. |
| Sect. 5. His equality with the other Apostles ... | 4-6. |
| Sect. 6. His disinterested conduct towards the Corinthians | 7-11. |
| Sect. 7. Of false Apostles | 12-15. |
| Sect. 8. Various grounds in which St. Paul might glory. | |
| i. Preface to the subject | 16-21. |
| ii. His descent, labours, sufferings, and zeal | 22-33. |
| iii. The wonderful revelations granted to him | xii. 1-10. |
| iv. His office, disinterestedness, and affection for them | 11-21. |

PART IV.

CONCLUSION.

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| i. St. Paul threatens severity | c. xiii. 1-4. |
| ii. Admonitions and assurances..... | 5-11. |
| iii. Salutations..... | 12, 13. |
| iv. Benediction. | |

PREFACE TO THE EPISTLE OF PAUL THE
APOSTLE TO THE GALATIANS.

The Galatians were descendants of the Gauls who established themselves in Lower Asia, B. C. 277. St. Paul himself, Acts xvi. 6, planted the Gospel among them. The Church was composed of Jews and Gentiles. A judaizing teacher sprung up among them, who was desirous that the Gentiles should submit to circumcision, and oblige themselves to keep the law of Moses, as though the Lord Jesus Christ were insufficient to justify and save them. St. Paul wrote this Epistle to assert his Apostolical authority; to confirm the Galatians in the pure Gospel, especially as to the doctrine of Justification; to expose the errors that were disseminated; to show the use of the Mosaic law; and to revive the genuine principles of evangelical truth.

The subject of this Epistle, as to its principal topic, is the same with that of the Epistle to the Romans, but with this difference—In the Epistle to the Romans St. Paul treats of Justification on a more enlarged plan, showing both Jew and Gentile, who were alike guilty before God, that they could not be justified “by works of law,” or by their own obedience to any law: but in this Epistle he proves—against the Jews, that men are justified by faith,

“without the works of the law of Moses, whether moral or ceremonial.”—The two Epistles, taken together, prove—that man is not justified meritoriously by any works of his own, moral or ceremonial; but that Justification is “a free gift,” proceeding entirely from the mercy of God in Christ Jesus.—This Epistle is written with great energy of language, and shows the skill of St. Paul in managing an argument.

ANALYSIS OF THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

PART I.

THE SUBJECT STATED, MORE PARTICULARLY IN REFERENCE TO HISTORICAL FACTS.

| | | |
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| Sect. 1. | Introduction | c. i. 1-5. |
| Sect. 2. | The Gospel of Christ the only true Gospel | 6-10. |
| Sect. 3. | St. Paul's Apostolical authority, his conversion | 11-24. |
| Sect. 4. | His firm conduct at Jerusalem | ii. 1-10. |
| Sect. 5. | His conduct towards St Peter at Antioch | 11-17. |
| Sect. 6. | His own consistency and views..... | 18-21. |

PART II.

FORMAL DISCUSSION OF THE SUBJECT AGAINST THE ADVOCATES OF CIRCUMCISION.

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| Sect. 1. | Expostulation with the Galatians..... | c. iii. 1-5. |
| Sect. 2. | How Justification is obtained. | |
| | i. Abraham was justified by faith.. .. | 6-9. |
| | ii. The law leaves man under a curse | 10. |
| | iii. Man is justified by faith, therefore not by the law | 11, 12. |

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| | v. The covenant with Abraham was by promise, and is not annulled by the law... | 15-18. |
| | vi. The design of the law ; its subserviency to the Gospel | 19, 20. |
| | vii. The state of the Jews before the Gospel ; of them and others after the Gospel was preached | 23-29. |
| | viii. The same point more fully illustrated ... | c. iv. 1-7. |
| Sect. 3. | St. Paul's tender anxiety for the Galatians. | |
| | i. How they had degenerated | 8-12. |
| | ii. His ministry among them : how he desired to see them | 13-20. |
| Sect. 4. | Allegorical illustration of the two Covenants | 21-31. |

PART III.

VARIOUS EXHORTATIONS AND INSTRUCTIONS.

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| Sect. 1. | As to Doctrine : to stand fast in the Christian doctrine and liberty, not submitting to circumcision, but maintaining the Gospel in its purity .. | c. v. 1-12. |
| Sect. 2. | As to Practice in general. To cultivate love and holiness | 13-26. |
| Sect. 3. | As to particular branches of Practice. | |
| | i. To show kindness towards an offending brother | c. vi. 1. |
| | ii. To exercise mutual sympathy | 2. |
| | iii. To beware of pride | 3-5. |
| | iv. To support ministers | 6. |
| | v. To beware of self-deception | 7, 8. |
| | vi. To perseverance..... | 9. |
| | vii. To improve opportunities of doing good.. | 10. |
| Sect. 4. | Recapitulation. | |

| | |
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| i. Corrupt motives of those who required
circumcision | c. vi. 11-13. |
| ii. St. Paul's determination, wish, and trou-
bles..... | 14-17. |
| iii. Conclusion..... | 18. |

PREFACE TO THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

Ephesus was the chief city of Asia on this side mount Taurus, and was celebrated for the temple of Diana; Acts, xix. 27. The Gospel was first planted here by St. Paul; Acts, xviii. xix. He wrote this Epistle during his imprisonment at Rome. We may suppose him to have been apprehensive lest advantage should be taken of his confinement to unsettle the minds of the Ephesian converts, who were mostly Gentiles. He therefore wrote this Epistle to establish them in the faith, giving them the most exalted views of the love of God, of the dignity and excellency of Christ, and fortifying their minds against the scandal of the Cross. He shows that, miserable as their state had been, they now had equal privileges with the Jews; and he urges them to walk in a manner becoming their profession. This has been pronounced the richest and noblest of the Epistles: and certainly, in variety and depth of doctrine, sublimity of metaphor, and animated fervour of style, occasionally rising to what has been called rapture, and Apostolic earnestness and exhortation, both as to doctrine and as to a life becoming the Christian profession, it stands unrivalled. The Apostle had no rebukes to utter, no controversy to engage in: and therefore with a noble mind and a warm heart he expatiates freely, with sublime thoughts and copious expressions, on his subject—the unsearchable wisdom of God in the redemption of man, and his love towards the Gentiles, in making them through faith partakers of the benefits of the death of Christ.

ANALYSIS OF THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

PART I.

DOCTRINAL.

Although the believing Jews were prior to the Gentiles in expecting and acknowledging Christ, yet the Gentiles now partake the same grace with them; and Jews and Gentiles together, former distinctions being abolished, form one Church under Christ the Head.

| | | |
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| Sect. 1. | Introduction and praise to God for the Gospel blessing. | |
| | i. Introduction | c. i. 1, 2. |
| | ii. The proper privilege of the Jews, addressed as believers | 3-12. |
| | iii. The case of the believing Gentiles..... | 13, 14. |
| Sect. 2. | Thanksgiving..... | 15-23. |
| Sect. 3. | Original state of Gentiles and Jews: both saved by grace. | |
| | i. Of the Gentiles | ii. 1, 2. |
| | ii. Of the Jews | 3. |
| | iii. General statement of divine truth..... | 4-10. |
| Sect. 4. | A more particular statement of the case of the Gentiles. | |
| | i. What they formerly were | 11, 12. |
| | ii. What they now are | 13. |
| | iii. The redeeming work of Christ | 14-17. |
| | iv. Privileges of the Gentiles | 18-22. |
| Sect. 5. | St. Paul a minister to the Gentiles | iii. 1-13. |
| Sect. 6. | His prayer..... | 14-21. |

PART II.

PRACTICAL TOPICS.

| | | |
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| Sect. 1. | First general Exhortation: to walk worthy of their calling. | |
| | i. In unity and love | c. iv. 1-3. |
| | ii. Grounds for unity and love | 4-6. |
| | iii. Diversity of gifts an argument for unity and love | 7-16. |
| Sect. 2. | Second general Exhortation: to walk worthy, etc. | |
| | i. In holiness..... | 17-24. |
| Sect. 3. | Particular Exhortation as to certain sins and virtues | v. 25-32 ; v. 1-21. |
| Sect. 4. | Particular Exhortation as to relative duties. | |
| | i. Duty of wives | 22-24. |
| | ii. Of husbands | 25-33. |
| | iii. Of children..... | vi. 1-3. |
| | iv. Of parents | 4. |
| | v. Of servants..... | 5-8. |
| | vi. Of masters | 9. |
| Sect. 5. | Final Exhortation ; to maintain the Christian warfare | 10-20. |
| Sect. 6. | Conclusion. | |
| | i. Of Tychicus | 21, 22. |
| | ii. Benediction | 23, 24. |

PREFACE TO THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

Philippi was a city of Macedonia, on the confines of Thrace. Here St. Paul planted a Church, Acts, xvi. 9-40, the Philippians cherished a most tender regard for their benefactor, of which several instances are re-

corded. St. Paul was a prisoner at Rome when he wrote this Epistle. He had received an affectionate letter from the Philippians by the hands of Epaphroditus their Bishop, or chief Pastor; wherein they had informed him of their perseverance in the faith, and declared their constant attachment to him, offering at the same time a supply of money for his more comfortable support in his imprisonment. To this St. Paul replied in this Epistle, which is written in a strain of peculiar affection, confidence, and approbation. He confirms them in the faith; encourages them to walk in a manner worthy of the Gospel; cautions then against Judaizing teachers; and testifies his gratitude for their bounty. It is remarked, that this Epistle contains no censures: the commendation of the Philippians is unqualified. St. Paul appears here in a most interesting and amiable view; and we find in every paragraph a singular and happy union of joy, animation, and tender feeling. Who can read his remarks on life and death in the first chapter; or his sublime inculcation of humility in the second; or his delineation of his personal religion in the third; or his statement respecting content in the fourth; without acknowledging the excellence of the Gospel, and the happiness of St. Paul—the happiness of every Christian who “receives with meekness the engrafted word!”

ANALYSIS OF THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

| | | |
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| Sect. 1. | Introduction | c. i. 1, 2. |
| | Gratitude for their piety: prayer for them | 3-11. |
| Sect. 2. | St. Paul's sentiments in his trials: the success of the Gospel: his readiness to die | 12-26. |
| Sect. 3. | Various practical Exhortations. | |
| | i. To unanimity and steadfastness | 27-30. |

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| | ii. To unity and humility | c. ii. 1-4. |
| | iii. To be like-minded with Christ | 5-11. |
| | iv. To work out their salvation | 12-18. |
| Sect. 4. | St. Paul promises to send Timothy; of
Epaphroditus | 19-30. |
| Sect. 5. | Against Judaizing teachers. | |
| | i. Admonition | iii. 1. |
| | ii. Caution | 2. |
| | iii. Of true believers | 3. |
| | iv. St. Paul's own case | 4-14. |
| | v. Admonition, etc. | 15-19. |
| | vi. Rights and prospects of believers | 20, 21. |
| Sect. 6. | Various Exhortations. | |
| | i. Of a particular nature | iv. 1-3. |
| | ii. To various duties | 4-7. |
| | iii. General recommendation of moral excel-
lence | 8, 9. |
| Sect. 7. | Conclusion. | |
| | i. St. Paul acknowledges their liberality to
himself | 10-20. |
| | ii. Salutations..... | 21, 22. |
| | iii. Benediction | 23. |

PREFACE TO THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

Colossæ was a city of Phrygia in Asia Minor. It is uncertain by whom Christianity was planted there. It appears that difficulties had risen among the Christians: false teachers sprung up among them; partly Judaizing Christians, who inculcated the law of Moses and the absurd notions of the Rabbins, and partly Gentile converts, who blended Platonic notions with the doctrines of the Gospel. The doctrine of the Jews respecting angels was nearly the same as that of the Platonists respecting demons. The subject of the Epistle is, therefore, to show

that man's redemption is in Christ alone, in whom is all fulness, perfection, and sufficiency; to caution the Colossians against the doctrines of the Judaizing teachers, and also against philosophical speculations and deceits, and human traditions, as inconsistent with Christ and his fulness for our salvation; and to excite them to a temper and conduct worthy of their sacred character.

This Epistle was written immediately after that to the Ephesians, when St. Paul was a prisoner at Rome: and from a comparison of the two Epistles, it will be obvious that the substance of the former is found in the latter. The two consequently reflect great light upon each other, especially the former upon the latter, of which it is indeed the best comment.

ANALYSIS OF THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

PART I.

DOCTRINAL.

| | | |
|-------|--|--------------------|
| Sect. | 1. Introductory. | |
| | i. Introduction | c. i. 1, 2. |
| | ii. Gratitude | 3-8. |
| | iii. Prayer | 9-14. |
| Sect. | 2. Of Christ. | |
| | i. His dignity | 15. |
| | ii. Creation..... | 16, 17. |
| | iii. Redemption | 18-20. |
| Sect. | 3. A twofold address to the Colossians. | |
| | i. As to their adherence to the Gospel | 21-23. |
| | ii. As to his own ministry | v. 24-29; ii. 1-5. |

PART II.

VARIOUS EXHORTATIONS.

| | | |
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| Sect. 1. | Exhortation as to Doctrine. | |
| | i. To perseverance in the truth..... | c. ii. 6, 7. |
| | ii. Caution against vain philosophy and traditions | 8-23. |
| Sect. 2. | Exhortation as to Practice. | |
| | i. To cultivate a spiritual frame of mind ... | c. iii. 1-4. |
| | ii. To mortify sin | 5-11. |
| | iii. To cultivate Christian virtues | 12-15. |
| | iv. To study the Scriptures..... | 16. |
| | v. To do all things to the glory of God..... | 17. |
| Sect. 3. | Exhortation to the relative duties. | |
| | i. To wives | 18. |
| | ii. To husbands | 19. |
| | iii. To children | 20. |
| | iv. To parents | 21. |
| | v. To servants | 22-25. |
| | vi. To masters..... | iv. 1. |
| Sect. 4. | Various Exhortations. | |
| | i. To prayer | 2-4. |
| | ii. To prudence | 5. |
| | iii. To wise conversation..... | 6. |
| Sect. 5. | Conclusion. | |
| | i. Reference to private matters | 7-9. |
| | ii. Salutations | 10-18. |
| | iii. Benediction..... | 18. |

PREFACE TO THE FIRST EPISTLE OF
PAUL THE APOSTLE TO THE
THESSALONIANS.

Thessalonica was a large sea-port of Macedonia: when the Apostle wrote it was the seat of the Roman government in those parts. Christianity was planted here by

St. Paul, Acts, xvii. 2—4. Being hindered from visiting the Thessalonians as he wished, he wrote this Epistle to them from Corinth. It is the first of the Epistles in order of time. Hearing from Timothy of their steadfastness in the faith of the Gospel, he wrote—to convince them of its truth—to encourage and confirm them in their adherence to it, that they might not be turned away from it by the persecution of the Jews—and, further, to excite them to a holy conversation suitable to their high calling.—The manner is most affectionate and earnest, and the style clearer than most of the other Epistles of St. Paul. It is a beautiful delineation of character, both as to the writer, and as to the Thessalonians;—and also of the Gospel, as to the efficacy of its operations, the supports and consolations which it imparts to its true disciples, and the holiness and excellence which it requires of them.

ANALYSIS OF THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

| | | |
|----------|--|------------|
| Sect. 1. | Introduction. | |
| | i. The apostolical address | c. i. 1. |
| | ii. Gratitude on account of their piety | 2—4. |
| Sect. 2. | St. Paul, to confirm them in the faith,
reminds them how they had received
the Gospel. | |
| | i. As to themselves..... | 5, 6. |
| | ii. As to others | 7, 8. |
| | iii. Their conversion and faith..... | 9, 10. |
| Sect. 3. | He states his own conduct among them . | ii. 1—12. |
| Sect. 4. | Their reception of the Gospel, even in
persecution | 13—16. |
| Sect. 5. | His apology for his absence | 17—20. |
| Sect. 6. | His affectionate anxiety for them | iii. 1—13. |
| Sect. 7. | Practical exhortations. | |
| | i. Progress in religion | iv. 1, 2. |

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|-----------|--|--------------------|
| | ii. Holiness | c. iv. 3-8. |
| | iii. Mutual love | 9, 10. |
| | iv. Discretion, diligence, and propriety | 11, 12. |
| Sect. 8. | Of the resurrection; practical improvement | v. 13-18; v. 1-11. |
| Sect. 9. | Various Exhortations. | |
| | i. To regard Ministers, etc. | 12, 13. |
| | ii. Proper conduct to different characters ... | 14, 15. |
| | iii. Various general admonitions | 16-24. |
| Sect. 10. | Conclusion | 25-28. |

PREFACE TO THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

This Epistle was written soon after the first, and from the same place. Many of the Thessalonians, misunderstanding what the Apostle had said respecting the final advent of Christ, appear to have expected that the day of judgment would happen in that age: hence they neglected their secular affairs, as inconsistent with a due preparation for that event. The Apostle wrote to correct this mistake, and to recommend several Christian duties; at the same time reproving the disorderly conduct that had proceeded from the wrong opinion which had been formed.—This Epistle, though short, is not inferior to any other of St. Paul's writings in the sublimity of the sentiments, and in that excellent spirit by which all that he wrote is so eminently distinguished. It contains one remarkable prediction respecting the Man of sin, the mystery of iniquity, which, applied to the Papal power, so exactly answers in every particular to the event, that it proves the author to have written under divine influence.

ANALYSIS OF THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

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| Sect. | 1. Introduction. | |
| | i. Apostolical address | c. i. 1, 2. |
| | ii. Thanksgiving and prayer, etc. | 3-12. |
| Sect. | 2. Rectification of their mistake about the
day of Judgment. | |
| | i. Caution against error on the subject..... | ii. 1, 2. |
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| | iii. Admonition to steadfastness: prayer..... | 13-17. |
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| | i. To pray for the Apostle and his coadjutors | iii. 1, 2. |
| | ii. His confidence respecting them..... | 3-5. |
| | iii. To correct the disorderly | 6-15. |
| Sect. | 4. Conclusion. | |
| | i. Prayer | 16. |
| | ii. Salutation | 17. |
| | iii. Benediction..... | 18. |

PREFACE TO THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

Timothy was a native of Lystra, a city of Lycaonia, in Asia Minor, Acts, xvi. 1-3. He was an attendant of St. Paul in his various journeys. At length he was left at Ephesus, to instruct the Church in that city, the care of it being confided to him. Tradition relates that he suffered martyrdom there, A. D. 97. In this Epistle St. Paul instructs him in the choice of proper officers in the church, and in the exercise of his ministry, cautioning him against false teachers, who corrupted the purity and

simplicity of the Gospel; urging upon him a regard to practical religion, and animating him to diligence, fidelity, and zeal in the discharge of his office.

The Epistles to Timothy and Titus taken together contain a full account of the qualifications and duties of the ministers of the Gospel, and may be considered as a complete body of divinely inspired ecclesiastical Canons, to be observed by the Christian clergy of all communions to the end of the world. They ought to be read frequently and attentively by all who hold sacred offices, or have in view to obtain them.

ANALYSIS OF THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

THE SUBJECT.

INSTRUCTIONS TO TIMOTHY HOW TO ACT AND TO CONDUCT HIMSELF IN THE ADMINISTRATION OF THE CHURCH AT EPHESUS.

| | | |
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| Sect. 1. | Introduction: general matters. | |
| | i. The use of the Mosaic Law | c. i. 1-11. |
| | ii. Digression: of St. Paul himself | 12-17. |
| | iii. General exhortation to Timothy | 18-20. |
| Sect. 2. | Practical matters. | |
| | i. Of prayer for all men: of prayer in general | ii. 1-8. |
| | ii. How women are to adorn themselves ... | 9, 10. |
| | iii. Women not to preach..... | 11-15. |
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| | v. Qualifications of Deacons | 8-13. |
| | vi. St. Paul's reason for writing | 14-16. |
| Sect. 3. | Predictions of corruptions in the Church. | iv. 1-5. |
| Sect. 4. | How Timothy should support the ministerial character | 6-16. |

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| Sect. 5. | How to treat and admonish different classes, etc. | |
| | i. Of the aged and the young of both sexes. | c. v. 1, 2. |
| | ii. Of widows | 3-16. |
| | iii. Of esteeming elders that rule well..... | 17-19. |
| | iv. Offenders to be openly rebuked..... | 20. |
| Sect. 6. | Instructions to Timothy as to himself. | |
| | i. To act with impartiality..... | 21. |
| | ii. To be cautious in ordaining ministers ... | 22. |
| | iii. To be careful of his health | 23. |
| | iv. To be prudent in judging of character ... | 24, 25. |
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| Sect. 8. | Miscellaneous matters. | |
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| | ii. Content inculcated; danger of covetousness..... | 6-10. |
| | iii. A solemn address to Timothy | 11-16. |
| | iv. Instructions for the rich..... | 17-19. |
| | v. Conclusion. Admonition and caution ... | 20, 21. |

PREFACE TO THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

This Epistle probably was written when St. Paul was a second time prisoner at Rome, and not long before his martyrdom. He wished to inform Timothy of his circumstances, and to request him to come to him. Being uncertain whether he should live long, he gave him in this letter advices, charges, and encouragements for the faithful discharge of his ministerial duties.—This last production of the Apostle, written to a friend under the miseries of a gaol, and in the near prospect of death, exhibits his character and temper in the most important and interesting light, and should convince us that he was no deceiver, but firmly believed the doctrines which he had preached during thirty years. These doctrines had enabled him to

renounce the world, to labour with perseverance, to endure with patience; and they now enabled him to look on death with composure—on eternity with holy and triumphant joy.

ANALYSIS OF THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

VARIOUS EXHORTATIONS.

| | | |
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| Sect. 1. | Introduction | c. i. 1-5. |
| Sect. 2. | Exhortation to diligence, firmness, and patience in keeping the form of sound doctrine: prayer for Onesiphorus | 6-18. |
| Sect. 3. | Exhortation to fortitude under afflictions and persecutions..... | ii. 1-13. |
| Sect. 4. | Exhortation to preach the pure doctrine of the Gospel, and to maintain purity of life, with patience and meekness as a teacher | 14-26. |
| Sect. 5. | Exhortation to beware of false teachers, and to remember the example of St. Paul..... | iii. 1-13. |
| Sect. 6. | Exhortation to continue firm in the truth, and to be diligent in ministerial labours; St. Paul's reflections near the close of life | v. 14-17; iv. 1-8. |
| Sect. 7. | Conclusion: various particulars; Salutations, and benediction..... | 9-22. |

PREFACE TO THE EPISTLE OF PAUL TO TITUS.

Titus was a Greek, (Gal. ii. 3.) and one of St. Paul's early converts, by whom he was most highly esteemed. We do not know when, or by whom, Christianity was first planted in Crete: perhaps by St. Paul himself. The

Cretans had been notorious for piracy, luxury, debauchery, and especially for lying. Titus having been left in this island to settle the churches in it according to the Apostolical plan, St. Paul wrote this Epistle to him, that he might discharge his ministry with greater success. From the instructions given respecting the Judaizing teachers, both in this and in other Epistles, we see how indefatigable they were in propagating their erroneous doctrine of the necessity of obedience to the Mosaic law for obtaining salvation.

ANALYSIS OF THE EPISTLE OF PAUL TO TITUS.

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| Sect. 3. | Conduct of corrupt men : of Judaizing
teachers | 10-16. |
| Sect. 4. | What instructions were to be given to
different classes of persons, and in ge-
neral. | |
| | i. Aged men | ii. 1, 2. |
| | ii. Aged women | 3-5. |
| | iii. Young men | 6. |
| | iv. Himself | 7, 8. |
| | v. Servants | 9, 10. |
| | vi. Abridged view of the Gospel..... | 11-15. |
| | vii. Obedience to Rulers | iii. 1. |
| | viii. Gentle deportment to all men | 2. |
| | ix. Digression on the nature of religion | 3-7. |
| | x. To enforce good works | 8. |
| | xi. To avoid foolish questions..... | 9. |
| | xii. Of rejecting heretics | 10, 11. |
| Sect. 5. | Conclusion. | |
| | i. St. Paul invites Titus to Nicopolis | 12. |
| | ii. Other directions..... | 13, 14. |
| | iii. Salutation : benediction..... | 15. |

PREFACE TO THE EPISTLE OF PAUL TO PHILEMON.

Philemon was an inhabitant of Colossæ, and a man of opulence and worth. Onesimus was his slave, who probably had robbed him, and ran away to Rome. Here he was converted by St. Paul to the Christian faith, and kept by him for some time, till he was satisfied of the reality of his piety. St. Paul wrote this Epistle, interceding with Philemon on behalf of Onesimus, and urging Philemon to receive him, and to treat him as a real Christian, engaging himself to repair any injury that Philemon had sustained from the former dishonesty of his slave, and from his running away.—It is a most accomplished and beautiful composition; and every one who reads it with attention must be touched by the delicacy of sentiment, the exquisite ingenuity, and the masterly address that appear in every part of it. It exhibits the Christian character in a most pleasing and instructive point of view.

ANALYSIS OF THE EPISTLE OF PAUL TO PHILEMON.

| | | |
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| Sect. | 1. Introduction | Verse 1-3. |
| Sect. | 2. The Subject. | |
| | i. Philemon's spiritual state and conduct... | 4-7. |
| | ii. St. Paul entreats him on behalf of Onesimus | 8-14. |
| | iii. Urges him to receive Onesimus..... | 15-21. |
| | iv. Requests a lodging to be prepared for himself..... | 22. |
| Sect. | 3. | |
| | i. Salutations | 23, 24. |
| | ii. Benediction..... | 25. |

PREFACE TO THE EPISTLE OF PAUL THE
APOSTLE TO THE HEBREWS.

Who the Hebrews were is not agreed among the learned; but most probably they were the Jewish Christians resident in Palestine. Though the author of the Epistle is not mentioned, the evidence of its having been written by St. Paul is so strong, that we cannot reasonably doubt of its being with justice ascribed to him. It is directly opposed to the peculiar errors and prejudices of the Jews, proving with great solidity of argument, and by such arguments as were well understood by the Jews, that the religion of Jesus is far more excellent and perfect than that of Moses. Its object is—to show the Deity of Jesus Christ, and the superior excellence of the Gospel when compared with the Mosaical Institution;—to prevent the Jewish converts from relapsing to abolished rites and ceremonies;—and to exhort them to perseverance in the faith after the example of the ancient believers. The whole is interspersed with warnings and exhortations to different sorts of persons.

This Epistle connects the Old and New Testaments in the most convincing manner, and elucidates both more fully than any other Epistle. Here too the great doctrines of the New Testament are stated, proved, and adapted to practical purposes in the most impressive manner. We often speak of the Offices of Christ under a threefold division of them—the kingly, prophetic, and sacerdotal offices. It is the last of these which is particularly unfolded in this Epistle; in which we are principally led to consider the Sacrifice and Atonement which he made, his dignity and sufficiency as priest, and the prevalence of his intercession. These matters are elucidated by being put in contrast with the Levitical ordinances, of

which they were the antitype. It is by the careful study of this Epistle, with an immediate examination of the different facts to which St. Paul refers in the Old Testament, that we form a right view of the great doctrine of the Atonement; that we rightly understand the nature and design of the great dispensations of God, the ritual and the spiritual; and that we rightly estimate our privileges under the Christian Dispensation.

ANALYSIS OF THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

PART I.

DOCTRINAL.

The Deity of Christ, and his Superiority to Angels, to Moses, to Aaron, and to the Levitical Priesthood.

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|----------|---|--------------------|
| Sect. 1. | The Deity of Christ; his superiority to angels; a practical inference .. c. i. 1-14; ii. 1-4. | |
| Sect. 2. | His superiority to angels, notwithstanding his humiliation..... | 5-9. |
| Sect. 3. | His humiliation stated to have been expedient..... | 10-18. |
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| Sect. 5. | Hortatory application of the argument ... | v. 7-19; iv. 1-16. |
| Sect. 6. | His superiority to Aaron and to the Jewish High Priests. | |
| | i. Aaron offered sacrifice for his own sins, as well as for those of the people | v. 1-5. |
| | ii. Christ a High Priest after the order of Melchisedec; not so Aaron | 6-10. |
| Sect. 7. | Digression to practical matters. | |
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| | ii. Of advancing in Christianity | vi. 1-3. |
| | iii. Awfulness of Apostacy | 4-8. |

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| | iv. Encouragement to steadfastness and perseverance..... | c. vi. 9-20. |
| Sect. 8. | Parallel between Christ and Melchisedec : here Sect. 6. ii. is resumed..... | vii. 1-3. |
| Sect. 9. | The inferiority of the Levitical priesthood to that of Christ proved by seven arguments. | |
| | i. The sons of Levi in Abraham paid tithes to Melchisedec, thus showing their inferiority to him | 4-10. |
| | ii. Perfection was not by the Levitical priesthood, or a priesthood after the order of Melchisedec would not have been wanted | 11-17. |
| | iii. The Gospel annuls the Levitical law..... | 18, 19. |
| | iv. Christ was made a priest by an oath..... | 20-22. |
| | v. The Levitical law had a succession of priests, but Christ is one and unchangeable | 23-25. |
| | vi. The Levitical priests were sinful men, but Christ was without sin..... | 26, 27. |
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| Sect. 10. | Recapitulation. | |
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| Sect. 11. | The typical nature of the tabernacle, of its furniture, and of its ordinances..... | ix. 1-10. |
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| Sect. 13. | The necessity of his sacrifice, and sufficiency of his atonement. | |
| | i. The Necessity, etc..... | 15-23. |
| | ii. The Sufficiency, etc. | 24-28. |
| Sect. 14. | The inefficacy of the legal sacrifices compared with the sacrifice of Christ | x. 1-10. |
| Sect. 15. | The Levitical priesthood and that of Christ compared | 11-18. |

PART II.

THE PRACTICAL APPLICATION OF THE DOCTRINE.

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| Sect. 1. | Exhortation to faith, etc. ; inculcated by warning. | |
| | i. We must believe..... | c. x. 19-22. |
| | ii. We must persevere..... | 23. |
| | iii. We must be practical Christians | 24. |
| | iv. We must be worshippers | 25. |
| | v. We must beware of apostacy | 26-31. |
| | vi. We must remember past trials and supports..... | 32-35. |
| | vii. We must be patient..... | 36, 37. |
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| | i. What faith is | xi. 1-3. |
| | ii. Antediluvian examples | 4-7. |
| | iii. Postdiluvian examples; Abraham, Isaac, Jacob, Joseph | 8-22. |
| | iv. Moses | 23-28. |
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| | vi. Conclusion | 39, 40. |
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| | ii. To circumspection as to ourselves and others..... | 15-17. |
| | iii. To know our privileges under the Gospel | 18-24. |
| | iv. To beware of refusing to receive the Gospel | 25-27. |
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| i. To brotherly love | c. xiii. 1. |
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| iii. To compassion | 3. |
| iv. To purity | 4. |
| v. To liberality and content | 5, 6. |
| vi. To remember the faith and example of
deceased pastors..... | 7, 8. |
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| viii. To willingness to bear the reproach of
Christ | 13, 14. |
| ix. To abound in thanksgiving to God | 15. |
| x. To good works and liberality | 16. |
| xi. To subjection to pastors..... | 17. |
| xii. To prayer for the Apostle | 18, 19. |
| Sect. 5. The Conclusion. | |
| i. Prayer for the Hebrews | 20, 21. |
| ii. Advice..... | 22. |
| iii. Of Timothy : salutations | 23, 24. |
| iv. Benediction | 25. |

PREFACE TO THE GENERAL EPISTLE OF JAMES.

This Epistle was written by James, surnamed the less, who was son of Cleopas, or Alphæus, and Mary, sister of the virgin Mary; and consequently cousin-german to Christ. He was surnamed the Just, for the admirable holiness and purity of his life. He was appointed Bishop of the Christian church at Jerusalem; and is said to have suffered martyrdom there A. D. 62. This Epistle seems to have been composed with the design to prevent the believing Jews, to whom it was written, from falling into various prevailing sins; to set them right on the doctrine of Justification by faith; and to keep them from being impatient under their persecutions and dark prospects.

The Epistle is highly pathetic and instructive: the style of it possesses the beautiful and elegant simplicity which characterises the sacred writers. Having been written with a more immediate reference to some particulars, it is not replete with the peculiar doctrines of Christianity: but it contains an admirable summary of those practical duties which are incumbent on all believers; and these are enforced in a manner equally elegant and affectionate.

Of a supposed contrariety between St. Paul and St. James, (Rom. iii. 28. and James, ii. 24.) with respect to the doctrine of Justification, much has been written. No real contrariety can exist between them, since the Spirit of truth cannot be the author of contradictory statements of doctrine. Without entering into the subject, we observe that if St. Paul be viewed as treating of Justification in a more restricted sense, and St. James in a wider sense, of the term, we may perhaps find that the statements of the Apostles perfectly agree with each other. Let us consider St. Paul as meaning by Justification, "the possessing of that righteousness which gives a title to heaven, without any reference to the inward holiness which qualifies us for heaven;" and let us look on St. James as meaning by Justification, "not only the free gift, but also that inward righteousness which is the work of the Holy Spirit." St. Paul, then, speaks of what is called extrinsic, imputative, or forensic righteousness alone; and St. James speaks of intrinsic, inherent righteousness as well. The former is by faith only; the latter is by faith and works also. Whether this be sufficient to clear the subject or not, it is in this manner that the subject was viewed by those great and excellent divines, Hooker and Archbishop Usher.

ANALYSIS OF THE GENERAL EPISTLE OF JAMES.

PART I.

VARIOUS EXHORTATIONS.

| | |
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| ii. Exhortation to joyful patience in trials ... | 2-4. |
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| iv. To proper joy | 9-11. |
| v. To constancy under trials | 12-16. |
| vi. To receive and practise the word of God. | 17-27. |

PART II.

VARIOUS CENSURES AND CAUTIONS.

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| Sect. 1. Of undue respect to persons in religious assemblies | c. ii. 1-13. |
| Sect. 2. Of notions of Justification by an unfruitful faith | 14-26. |
| Sect. 3. Of affecting to be teachers | iii. 1, 2. |
| Sect. 4. Of the unbridled tongue | 3-12. |
| Sect. 5. Of earthly and heavenly wisdom | 13-18. |
| Sect. 6. Of those who indulge their lusts and passions | iv. 1-10. |
| Sect. 7. Of censoriousness and detraction | 11, 12. |
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PART III.

VARIOUS EXHORTATIONS.

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| Sect. 1. Exhortations. | |
| i. To patience and meekness under trials... | c. v. 7-11. |
| ii. To avoid swearing | 12. |
| iii. To prayer and praise | 13. |

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| iv. To visit the sick..... | c. v. 14, 15. |
| v. The efficacy of prayer stated..... | 16-18. |
| vi. Encouragement to attempt the conversion
of sinners, and the recovery of of-
fending brethren | 19, 20. |

PREFACE TO THE FIRST EPISTLE GENERAL OF PETER.

It is doubted whether this Epistle was written only to the dispersed Hebrew Christians, afflicted in their dispersion, or to Christians in general, whether Jews or Gentiles.—It was written from Babylon; but whether by Babylon be meant Rome, figuratively so named, or ancient Babylon, or a city of that name in Egypt, does not seem to be a point of easy determination.—The Christians, it seems, were exposed to severe persecution; and the design of the Epistle is to support them under afflictions and trials, and to instruct them how to behave in the midst of the opposition and cruelty with which they were treated; submissive to civil authority, attentive to their duties in their several stations, and leading blameless and exemplary lives.—It has been said of this Epistle, that it is sparing in words, but full of sense, majestic, and one of the finest books of the New Testament. St. Peter writes in it with such energy and rapidity of style, that we can scarcely perceive the pauses in his discourse, or the distinction of his periods. Little solicitous about the choice of words, or the harmonious disposition of them, his thoughts and his heart were absorbed in the grand truths which he was divinely commissioned to proclaim, and the indispensable obligation of Christians to adorn their profession with a holy life.

ANALYSIS OF THE FIRST EPISTLE GENERAL OF PETER.

PART I.

INTRODUCTORY.

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| Sect. | 1. Introduction. | |
| | i. Salutation | c. i. 1, 2. |
| | ii. Happiness of Christians, notwithstanding trials | 3-9. |
| | iii. The Gospel salvation foretold by the prophets | 10-12. |

PART II.

VARIOUS EXHORTATIONS.

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| | i. To holiness | 13-16. |
| | ii. To godly fear..... | 17-21. |
| | iii. To mutual love | 22-25. |
| | iv. To desire the effectual knowledge of the word | c. ii. 1-3. |
| | v. To a true faith in Christ | 4-10. |
| Sect. | 2. Exhortations of a more particular nature. | |
| | i. To purity | 11, 12. |
| | ii. To obedience to magistrates | 13-17. |
| | iii. Directions to servants | 18-25. |
| | iv. To wives..... | iii. 1-6. |
| | v. To husbands | 7. |
| Sect. | 3. General Exhortation to kind, patient, and holy conduct | 8-17. |
| Sect. | 4. Such conduct urged from various considerations. | |
| | i. From the consideration of Christ and of Baptism | 18-22. |
| | ii. From their own conversion | iv. 1-6. |

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| iii. From the speedy consummation of all things | c. iv. 7-11. |
| iv. From the happy end of those who suffer as true Christians | 12-19. |
| Sect. 5. Directions. | |
| i. To Ministers | v. 1-4. |
| ii. To young persons | 5-7. |
| iii. To all..... | 8-11. |
| Sect. 6. Conclusion: Salutation and Benediction. | 12-14. |

PREFACE TO THE SECOND EPISTLE GENERAL OF PETER.

This Epistle seems to have been written soon after the former, and not long before the martyrdom of the Apostle. The scope of it is—to confirm the doctrines and instructions delivered in the first Epistle; to establish Christians in the truth and profession of the Gospel; with appropriate warnings and cautions, and with admonitions to a holy and unblamable conversation. He exposes with a holy indignation and vehemence the abandoned principles and practices of false teachers, who disseminated their pernicious tenets with great art and cunning. The second chapter of this Epistle is very much like the Epistle of Jude.

ANALYSIS OF THE SECOND EPISTLE GENERAL OF PETER.

PART I.

EXHORTATIONS.

| | |
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| Sect. 1. Introduction | c. i. 1-3. |
| Sect. 2. Exhortation to improve in graces, etc. ... | 4-11. |
| Sect. 3. This practical piety urged on the ground of the truth of the Gospel | 12-21. |

PART II.

OF FALSE TEACHERS.

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| Sect. 1. | False teachers announced | c. ii. 1-3. |
| Sect. 2. | Their ruin : preservation of the pious ... | 4-9. |
| Sect. 3. | False teachers described | 10-22. |

PART III.

OF SCOFFERS.

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| Sect. 1. | Christians guarded against Scoffers. | |
| | i. The error of these wicked men | c. iii. 1-4. |
| | ii. Confutation of it | 5-9. |
| Sect. 2. | The final destruction of the world. | |
| | i. That event described..... | 10. |
| | ii. Practically improved | 11-16. |
| Sect. 3. | Conclusion : the sum of the Epistle | 17, 18. |

PREFACE TO THE FIRST EPISTLE
GENERAL OF JOHN.

At what place the three Epistles of St. John were written, cannot be accurately determined. The first of them is not, properly speaking, an Epistle, but rather a didactic discourse upon the principles of Christianity in doctrine and practice ; opening sublimely with the fundamental topics of God's perfections, man's depravity, and Christ's propitiation ; perspicuously propounding the deepest mysteries of our holy faith, maintaining the sanctity of its precepts with energy of argument, and exhibiting in all its parts the most dignified simplicity of language. Artless simplicity and benevolence, blended with singular

ardour and modesty, together with a wonderful sublimity of sentiment, are the characteristics of this treatise. The sentences, considered separately, are exceedingly clear: but when we search for their connection, we frequently meet with difficulties. The principal object seems to be—to inculcate brotherly love, and to caution Christians against erroneous and licentious tenets, principles, and conduct. An affectionate spirit pervades the whole; but when the writer exposes false teachers and hypocrites, we discern a Boanerges. This treatise abounds more than any other book of the New Testament with criteria, by which Christians may soberly examine themselves whether they be in the faith.

ANALYSIS OF THE FIRST EPISTLE GENERAL OF JOHN.

| | | |
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| Sect. 1. | The Christian testimony, doctrinal and practical | c. i. 1-7. |
| Sect. 2. | Of sin and of propitiation..... | v. 8-10 ; ii. 1, 2. |
| Sect. 3. | The marks of true faith..... | 3-17. |
| Sect. 4. | Of Antichrists | 18-29. |
| Sect. 5. | Privileges of true Christians | iii. 1, 2. |
| Sect. 6. | Duties of true Christians. | |
| | i. To cultivate holiness | 3. |
| | ii. To abstain from sin | 4-10. |
| | iii. To cultivate brotherly love | 11-24. |
| Sect. 7. | Marks by which to judge of Antichrists and false Christians. | |
| | i. Denial of the Incarnation of Christ | iv. 1-3. |
| | ii. They are of the world | 4-6. |
| | iii. They are destitute of brotherly love | 7-13. |
| | iv. They deny Christ to be the true Son of God | 14, 15. |
| Sect. 8. | Inculcation of brotherly love..... | 16-21. |
| Sect. 9. | Connection between faith and its results. | v. 1-5. |

| | | |
|-----------|---|-------------|
| Sect. 10. | Christ is the Son of God, and the author
of eternal life | c. v. 6-12. |
| Sect. 11. | Summary view of the Epistle | 13-21. |

PREFACE TO THE SECOND EPISTLE OF JOHN.

It is uncertain to whom this Epistle was addressed; the most probable opinion is, that it was addressed to the lady Electa, who is supposed to have been some eminent Christian matron. It is an epitome of the first Epistle. The lady Electa is commended for the religious education of her children; is exhorted to abide in the doctrine of Christ, and to avoid the delusions of false teachers; and is urged to the practice of Christian love and charity.

ANALYSIS OF THE SECOND EPISTLE OF JOHN.

| | | |
|----------|----------------------------|------------|
| Sect. 1. | Introduction | Verse 1-4. |
| Sect. 2. | Various Exhortations. | |
| | i. To love | 5. |
| | ii. To obedience | 6. |
| | iii. To perseverance | 7-9. |
| | iv. To shun seducers..... | 10, 11. |
| Sect. 3. | Conclusion | 12, 13. |

PREFACE TO THE THIRD EPISTLE OF JOHN.

This Epistle, probably written about the same time as the preceding, is addressed to a converted Gentile: but it is uncertain who Gaius was. The object of the Epistle was, to commend his steadfastness in the faith, and his hospitality; to caution him against the ambitious and tur-

bulent practices of Diotrephes; and to recommend Demetrius to his friendship. It is not known who Diotrephes and Demetrius were.

ANALYSIS OF THE THIRD EPISTLE OF JOHN.

| | | |
|----------|--------------------------------|-------------|
| Sect. 1. | Introduction | Verse 1, 2. |
| Sect. 2. | Different subjects. | |
| | i. Commendation of Gaius..... | 3-8. |
| | ii. Censure of Diotrephes..... | 9, 10. |
| | iii. Advice | 11. |
| | iv. Praise of Demetrius | 12. |
| Sect. 3. | Conclusion | 13, 14. |

PREFACE TO THE GENERAL EPISTLE OF JUDE.

Jude, or Judas, surnamed Thaddeus, or Lebbeus, was son of Alpheus, brother of James the less, and one of the twelve Apostles. The only particular incident related of him is in St. John xiv. 21—23. The time when, and the place where, this Epistle was written are uncertain. The coincidence between it and the second chapter of St. Peter's second Epistle, renders it likely, that it was written soon after that Epistle. There is much diversity of opinion about the persons to whom it was addressed: it probably relates to all who had received the Gospel. The design of it was to guard believers against false teachers, of whom he gives an awful description, labouring for words and images to impart to the reader an adequate idea of that profligate character. His expressions are strong; his language animated; and his figures and comparisons bold, apt, and striking. The whole shows how deeply the

Apostle was grieved at the scandalous immoralities of those wicked men, who, under the mask of religion, were most abandoned persons.

ANALYSIS OF THE GENERAL EPISTLE OF JUDE.

| | | |
|----------|---|-------------|
| Sect. 1. | Introduction | Verse 1. 2. |
| Sect. 2. | The different Subjects. | |
| | i. Exhortation to contend for the faith | 3. |
| | ii. The destruction of false teachers | 4-7. |
| | iii. Description of them | 8-16. |
| Sect. 3. | Admonition to believers. | |
| | i. As to themselves | 17-21. |
| | ii. As to others | 22, 23. |
| Sect. 4. | Conclusion..... | 24, 25. |

PREFACE TO THE REVELATION OF ST. JOHN THE DIVINE.

This book evidently appears to have been designed to be a standing monument to the Church, to show her what destinies await her, so far as she is concerned to know them; and to inspire the pious with consolation when they suffer for the name of Christ. Here they may see the glorious prospect and the certain reward that lie before them as individuals; and here, as they consider the Church in all the trials and vicissitudes which she undergoes, they may encourage themselves by the persuasion that, however her enemies may plot and rage, and error and iniquity may prevail, Christ never forsakes her, but watches over her, overrules all things, will ultimately cover his adversaries with shame and desolation, and make his cause and people triumphant. We may indeed say, that the New Testament would not have been complete without this book. By the sure word of prophecy the an-

cient Church was supported and comforted, as, through the vista of centuries, she looked forward to the advent of the promised Messiah: and now too by the sure word of prophecy, contained in this book, the Christian Church looks forward through an undefined period to the end of all things, when the glorified Redeemer shall come again "without sin unto salvation," and terminate, as to this world, the great work of redemption by the Resurrection and the final Judgment.

From a variety of causes this book is involved in much obscurity; nor can we expect at present a perfect elucidation of it: but, at the same time, it is sufficiently clear to convey to us many an invaluable lesson, and to accomplish its great general object. Its obscurity to us Christians is in a great degree such as was the obscurity of the prophecies of the Old Testament to the Jews. The learned have not been able to fix with certainty some principal dates in the chronology of prophecy, and consequently we cannot put implicit confidence in the conclusions which they have ingeniously and laboriously endeavoured to establish. Some of the interpretations which have been given of the former part of this book appear very probable: but so much darkness rests on the latter half of it, that it seems most advisable to abstain from adopting any positive notions respecting its contents. If we are compelled to receive with great hesitation the views of the most acute and profound interpreters of prophecy, even of what may be accounted the more easy parts of it, we surely have the greatest reason to be on our guard against the dreams of the fanciful and of mere sciolists, who hesitate not to promulge their crude notions of the most dark and intricate parts of the prophetic writings as undoubted verities.

In short, we may meditate upon the contents of this wonderful book; but we ought not to indulge a rash and vain curiosity, and to attempt to remove a veil which can only be removed by a divine hand. "God is his own in-

terpreter, and He will make it plain." Let us behold in this book a general outline of facts, which we are unable to explain minutely, but which, at a future period, will be made clear to every reader. It is enough that we behold here the accomplishment of the great Evangelical Scheme and Purpose, and that we are authorized, by the light which it gives us, to entertain the sure hope—that the Church is built upon a rock, and that the time will arrive when the Gospel shall prevail over all corruptions and hostile powers; emerging as the sun from the deep clouds, with which it has been enveloped, dispelling all gloom, and shining on every nation in its own celestial purity,—the source of light and life, of peace, happiness, and joy to unnumbered myriads of the human race. This general idea the book fully reveals and establishes; and this, we think, is all that is needful for us, to confirm our faith and to enliven our hope amidst the changes of the world and the sorrows of life, as we contemplate the present or anticipate the future.

In the following Analysis of the book we have put before the reader the views entertained of it by Lowman, Faber, and Keith, whose names are referred to by the initial letters, L. F. K.

The following list of prophetic numbers or dates, extracted from Faber, may properly conclude these preliminary remarks.

1. Dan. vii. 25. "A time and times and the dividing of a time:" that is, three times and a half: $360 \times 3 + 180 = 1260$ years.
2. Dan. viii. 14. "Unto two thousand and three hundred days:" that is 2300 years. These began B. C. 784. with the rising of the Persian Ram, or empire, and ended A. D. 1517, at the Reformation, or incipient cleansing of the mystic Sanctuary.
3. Dan. xii. 11. "A thousand two hundred and ninety days;" that is, 1290 years, from A. D. 70, when Jerusalem was destroyed, to A. D. 1360, when

Wickliffe shone as the morning star of the Reformation.

4. Dan. xii. 12. "The thousand three hundred and five and thirty days:" these succeed to the 1260 years, (vii. 25.) and comprise the 1000 years of the Millennium, Rev. xx. 6; and 335 years after the Millennium, during which Satan is loosed, Rev. xx. 7, 8.
5. Rev. ix. 5. "Five months;" that is, 150 years.
6. Rev. ix. 15. "A day, and a month, and a year:" that is, 396 years.
7. Rev. xi. 2, 3. "Forty and two months:" that is, $42 \times 30 = 1260$ years, Dan. vii. 25.
8. Rev. xii. 6. and 14. the same period of 1260 years.

ANALYSIS OF THE REVELATION OF ST. JOHN THE DIVINE.

PART I.

THE "THINGS WHICH ARE,"—OR THE THEN PRESENT
STATE OF THE CHURCH.

| | | |
|----------|---|-------------|
| Sect. 1. | Preface: Christ's appearance to John:
the commission | c. i. 1-20. |
| Sect. 2. | The Epistles to the seven Churches. | |
| i. | To the Church at Ephesus | ii. 1-7. |
| ii. | To the Church at Smyrna..... | 8-11. |
| iii. | To the Church at Pergamos | 12-17. |
| iv. | To the Church at Thyatira | 18-29. |
| v. | To the Church at Sardis | iii. 1-6. |
| vi. | To the Church at Philadelphia | 7-13. |
| vii. | To the Church at Laodicea | 14-22. |

PART II.

“THE THINGS WHICH SHALL BE HEREAFTER,”—OR THE STATE OF THE CHURCH TO THE CONSUMMATION OF ALL THINGS.—THIS PORTION OF THE BOOK IS DIVIDED BY FABER INTO THREE PARTS; AND HIS DIVISION IS ADOPTED HERE.

I.

THE FIRST PORTION OF THE SEALED OF LARGER BOOK.
CHAP. IV—IX. FROM B. C. 657, TO A. D. 1697.

- | | | |
|----------|--|--------------|
| Sect. 1. | Representation of the divine glory in heaven | c. iv. 1-11. |
| Sect. 2. | The sealed Book : the Lamb who was to open it | v. 1-14. |
| Sect. 3. | Six seals opened. | |
| | [Lowman makes them to comprise a period from A. D. 95, to A. D. 323. Faber makes them to begin before the Christian era, and to end A. D. 324. Keith makes them to comprise the period from the time when the revelation was given, to the great day of the wrath of God, yet future.] | |
| i. | First Seal : A white horse and his rider. | vi. 1, 2. |
| | L. Christ, and the success of the Gospel, to A. D. 100. | |
| | F. Conquests of Nabopolassar and his son Nebuchadnezzar;—that is, the Babylonian empire. B. C. 620—570. | |
| | K. Christ and the Church viewed as prevailing through all ages. | |
| ii. | Second Seal : A red horse and his rider. | 3, 4. |
| | L. Judgments on the persecutors of the Gospel : destruction of the Jews, A. D. 100 to A. D. 138. | |

- F. Medo-Persian empire. B. C. 538—331.
 K. Mohammedanism.
- iii. Third Seal: A black horse and his rider. 5, 6.
 L. Famine in the time of the Antonines. A. D. 138 to A. D. 193.
 F. Greek empire and Mohammedan tyranny. B. C. 331 to A. D. 1864.
 K. Popery.
- iv. Fourth Seal: A pale horse and his rider. 7, 8.
 L. Pestilence in the days of Maximin. A. D. 193 to 270.
 F. Roman empire; from B. C. 30 to A. D. 1864.
 K. Infidelity.
- v. Fifth Seal: the Altar and souls, etc..... 9-11.
 L. Persecution under Dioclesian. A. D. 270 to 304.
 F. Persecution of the Church by the Roman power. A. D. 311 to 604.
 K. The Persecution to which Christians have been subjected.
- vi. Sixth Seal: A great Earthquake, etc. ... 12-17.
 L. Great commotions in the Roman empire from Maximin to Constantine. A. D. 304 to 323.
 F. First part (vi. 12—17.) Establishment of Christianity, A. D. 313. Second part, (vii. 1—17.) Consequences of the change, of a mixed nature.
 Sealing the 144,000. vii. 1-17.
 [This is viewed by Lowman as denoting the numbers who embraced the Gospel. A. D. 323—337.]
 K. Yet unfulfilled.
- Sect. 4. The Seventh Seal and Six Trumpets.
 [From about A. D. 337 to 750, according to Lowman. From A. D. 324 to 1697, according to Faber.—The Seventh

- Seal includes the Seven Trumpets, Seven Thunders, and Seven Vials. Keith views the Seals as describing the spiritual state of the world, and the Trumpets its political state.]
- vii. Seventh Seal : Syllabus of contents c. viii. 1-6.
 [Half hour's silence, (v. 1.) cessation from pagan persecution, A. D. 324 to Julian, A. D. 361, when the silence ended.]
- i. First Trumpet : Hail, etc..... 7.
 L. War to the days of Theodosius. A. D. 337 to 379.
 F. Goths, Vandals, etc. Alaric, Rhadagast, Genseric, Attila, A. D. 395 to 439.
 K. Invasion by the northern barbarians.
- ii. Second Trumpet: A great Mountain, etc. 8, 9.
 L. Invasion of Italy by the northern nations, A. D. 379 to 412.
 F. Invasion by Genseric and the Vandals from Africa, A. D. 439-477.
 K. As Faber.
- iii. Third Trumpet : A great Star fell, etc.... 10, 11.
 L. Ravages in Italy : kingdom of the Goths, A. D. 412-493.
 F. Fall of the western emperors, A. D. 479.
 K. Ravages of Attila and the Huns.
- iv. Fourth Trumpet : Third part of the Sun smitten 12, 13.
 L. Wars in Italy : power of Rome suppressed, A. D. 493-568.
 F. Chosroes king of Persia attacks the eastern empire, A. D. 603.
 K. Extinction of the Roman empire by Odoacer, A. D. 478. Theodoric, the Ostrogoth, A. D. 493.
- v. Fifth Trumpet, and first Woe : a star fall, etc. ix. 1-12.

- L. Rise and spread of Mohammedanism.
A. D. 568—675.
- F. The same. A. D. 612—762. K. The same.
- vi. Sixth Trumpet, and second Woe : Four angels loosed c. ix. 13—21.
[The four angels are the four Sultanies of Persia, Kerman, Syria, and Rhoum.]
- L. The Turks, A. D. 675—750.
- F. Same. A. D. 1301—1697.
- K. The same.

II.

THE OPEN LITTLE BOOK ; AN EPISODE ; THE HISTORY OF THE APOSTACY. THE COLLATERAL HISTORY OF THE WEST DURING THE FIFTH AND SIXTH TRUMPETS ; THAT IS, WE ARE TO RETURN TO A. D. 604. THE OPEN LITTLE BOOK CONTAINS FIVE PARALLEL SECTIONS, EACH SECTION COMPRISING 1260 YEARS.

- The Proem..... c. x. 1—11.
- Sect. 1. First part of the little Book. The temple measured : the two witnesses ; etc. ... xi. 1—19.
- L. The corrupt state of the Church ; and the constancy of the faithful.
- F. The treading down of the Church by the mystical Gentiles. The two witnesses, the Vallenses and Albigenses.
- K. As Faber.—This section is thus divided by Faber.
- i. Measuring the temple, etc. xi. 1, 2.
- ii. The two witnesses 3—6.
- iii. Persecution of them, etc. 7—14.
- iv. Seventh Trumpet, and third Woe : summary account of it 15—19.
- It is inserted in the little Book. The characteristics of the third Woe (v. 14.) are—rapid military conquest, and fu-

- rious hatred of Christianity: begun
A. D. 1789.
- Sect. 2. The second section of the little Book.
The woman and the Dragon, or the
Church and Satan, during 1260 years.
- i. Of the Woman and the red Dragon, etc. c. xii. 1-6.
 - ii. War between Michael, etc. 7-12.
 - iii. The Dragon's descent to the earth 13-16.
 - iv. His malice inextinguishable 17.
- Sect. 3. The third section of the little Book.
The secular beast with seven heads is
the Roman empire xiii. 1-10.
[Add to this section chap. xvii., from
the larger Book.]
- Sect. 4. The fourth section of the little Book.
The two-horned beast, the Papacy;
the spiritual power 11-18.
[This beast is the same as the Harlot,
xvii. 1-6.]
- Sect. 5. The fifth section of the little Book. The
vision of the Lamb with the 144,000
saints.
- i. The true Church xiv. 1-5.
 - ii. Flight of three angels: at the close of
1260 years 6-13.
 - iii. Final destruction of God's enemies: yet
future 14-20.

III.

THE SECOND PORTION OF THE LARGER SEALED BOOK.
THE SEVENTH (OR THIRD WOE) TRUMPET, (WHICH
BEGUN A. D. 1789) COMPREHENDS ALL THE SEVEN
VIALS.

- Sect. 1. Introduction, showing the drift and pur-
pose of the third Woe xv. 1-8.
- Sect. 2. The Seven Vials.

- i. The first Vial : On the Earth, etc. c. xvi. 1, 2.
 L. Commotions in the family of Charlemagne, A. D. 830—988.
 F. French Revolution : its principle Infidelity. Began to flow August 26th, 1792 : it is still flowing, and is to flow to the end of this Trumpet.
 K. French Revolution.
- ii. Second Vial. On the Sea, etc..... 3.
 L. The Crusades. A. D. 1040—1190.
 F. Reign of terror in France, Sept. 2nd 1792. K. Naval wars of Great Britain with France, etc.
- iii. Third Vial : On the Rivers, etc. 4—7.
 L. War of the Guelphs and Ghibelines. A. D. 1200—1371. F. Various wars of the French, etc. Nov. 19th 1792.
 K. Wars of Bonaparte in Italy.
- iv. Fourth Vial : On the Sun, etc. 8, 9.
 L. Wars in Italy, Germany, France, etc. A. D. 1378—1530.
 F. Bonaparte. A. D. 1802 or 1804.
 K. Victories and downfall of Bonaparte.
- v. Fifth Vial : On the seat of the beast, etc..... 10, 11.
 L. The Reformation, A. D. 1560—1650.
 F. Downfall of Bonaparte. This vial is not yet exhausted.
 K. Re-establishment of Popery : Catholic kingdoms full of darkness.

IV. UNFULFILLED PROPHECIES.

THESE ARE DIVIDED BY FABER INTO THREE PARTS—THE SIXTH VIAL—THE SEVENTH VIAL—AND THE MILLENNIUM. TO THESE MAY BE ADDED THE FINAL JUDGMENT, THE FINAL BLESSEDNESS, AND THE CONCLUSION OF THE BOOK.

- Sect. 1. The Sixth Vial : on the great river Euphrates : the downfall of the Ottoman empirec. xvi. 12-16.
- Sect. 2. The Seventh Vial : into the air, etc.
The ultimate subversion of the mystic Babylon 17-21.
[Its division, v. 19., cannot now be explained. The hail, v. 21., denotes an invasion from the north. For chap. xvii. 1-18., see Sect. 3. of the little Book.]
- i. Destruction of Babylon ... c. xviii. 1-24 ; xix. 1-5.
- ii. The marriage of the Lamb 6 10.
[The Consort is the Jewish nation ; allegorical ; the re-esposal of Judah.]
- iii. Remarkable overthrow of enemies 11-21.
[Here ends the Seventh Vial : the third Woe passes away ; and the 1260 years are concluded.]
- Sect. 3. The Millennium.
- i. The binding of Satan..... xx. 1-3.
- ii. First Resurrection 4, 5.
[Figurative : " martyrs ;" such as have the principles of martyrs. " The rest of the dead"—those of antichristian spirit.]
- iii. Millennial reign of Christ 6.
- iv. Liberation of Satan 7, 8.
[Corruption of principles and manners during 335 years ; Dan. xii. 12.]

| | | |
|----------|---|----------------------------|
| v. | Overthrow of the Antichristian Confederacy | c. xx. 9, 10. |
| Sect. 4. | The final Judgment of all men | 11-15. |
| Sect. 5. | The Triumphant or Celestial Church | } xxi. 1-27;
xxii. 1-5. |
| Sect. 6. | Conclusion of the book: the certain accomplishment of these things: we are not to corrupt the prophecy, etc. | |

I. APPENDIX.

SOME OF THE PRINCIPAL SYMBOLICAL TERMS USED IN THE SCRIPTURES.

- Adulteress.* An apostate church, or city.
Adultery. Idolatry.
Arm. Great power.
Armour. Graces, spiritual weapons.
Arrows. Calamities. Slanderous words. Children.
Babylon. Papal Rome, with its idolatrous rites.
Balance. Symbol of strict observance of justice and fair dealing.
Baldness. Destruction.
Beast. A heathen kingdom. Papal Antichrist.
Bed. Great tribulation.
Bird of prey. A hostile army.
Black, blackness. Affliction.
Blood. Slaughter and mortality.
Body. A society.
Bow. Strength ; victory.
Bowels. Pity, compassion.
Brass. Strength.
Briers. Mischievous and hurtful persons.
Brimstone. Perpetual torment and destruction. Destructive doctrines.
Bulls. Wicked, violent men.
Cedars. Great men.
Chaff. Unprofitable and worthless men.
Chain. Bondage or affliction.
Clouds. Multitudes and armies.
Cup. Blessings and favours of God. Afflictions, effects of God's wrath.
Darkness. Of the sun, moon, and stars ; deficiency in the government. Affliction.

Day. A year, in prophetic language. Appointed time or season.

Dev. The blessing of heaven.

Dragon. A king that is an enemy. Satan. Any hurtful thing.

Eagle. King or kingdom. Roman army.

Earthquakes. Great revolutions in the political world.

Egypt. A mystical name of wickedness.

Face. As to God, his favour.

Fire. Torment, sickness, war, and its dismal effects. Affliction, persecution.

Flood. Extreme danger.

Fox. A cunning, deceitful person.

Furnace. Place of great affliction.

Grapes. Fruits of righteousness.

Hail. Devastations made by the inroads of enemies.

Hand. Power and strength.

Harvest. Some destroying judgment. End of the world.

Heat. Trouble and persecution.

Horn. Regal power, or monarchy. Strength, glory, power.

Horse. Symbol of war and conquest.

Keys. Power, authority.

Lamp. Direction or support. A Christian Church.

Leaven. Corrupt doctrine and practices.

Leopard. A swift, powerful, and rapacious enemy. Fierce and cruel men.

Light. Joy, comfort, felicity.

Lion. Emblem of fortitude and strength.

Locusts. Antichristian corrupters of the gospel.

Moon. The Church. The Mosaic dispensation.

Mountain. High mountains and lofty hills denotes kingdoms, states, and cities. "Mountain of the Lord's house"—the kingdom of Messiah.

Naked. Destitute of the image of God.

Night. Intellectual darkness. Adversity.

Numbers. Two; a few. Three, or third; greatness, excellency. Four; universality of the matters comprised therein. Seven; a large and complete, but indefinite number. Ten; many.

Oaks of Bashan. Princes and nobles of Judah and Israel.

Olive. Wild ; Man in a state of nature. Cultivated ; the Church of God.

Palms. Symbols of joy after a victory.

Poison. Lies, error, delusion.

Rain. The divine goodness. Pure and heavenly doctrine.

River. Overflowing ; hostile invasion. Clear ; symbol of the greatest good.

Rock. Defence, refuge. Christ.

Rod. Power or rule.

Salt. Sound doctrine.

Sea. Gentile world.

Seal. Propriety in a thing. Seal of the living God :—Impression of the Holy Spirit on the soul.

Shadow. Defence, protection.

Shield. A defence.

Sodom and Gomorrah. Any apostate city or people : the wicked world at large.

Sores and Ulcers. Symbolically denote sins.

Star. A ruler or conqueror. Rulers of the Church. Glorified saints. Apostates.

Stone. Corner-stone ; Christ. Stones : believers. Stone ; an idol. White stone ; a full pardon and acquittal.

Sun. 1. The Lord God. 2 Sun of righteousness ; Christ. 3. Sun and moon ; Civil and ecclesiastical state.

Swine. Wicked and unclean people.

Sword. Death and destruction.

Teeth. Symbols of cruelty, or of a devouring enemy.

Thorns and briars. Cares, riches, and pleasures of life. Wicked, perverse men.

Threshing. Destruction.

Throne. Kingdom, government.

Towers and fortresses. Defenders and protectors.

Travailing with child. State of anguish and misery. Sorrow of tribulation and persecution.

Tree of life. A blessed Immortality.

Trees. Men in general. A great tree : a king or monarch. The nobles of a kingdom. Boughs, branches, sprouts, denote their offspring.

Vine. The Jewish Church. Christ, the Head of the Church.

Walking among. Watchfulness and protection.

Wall. Stability, safety.

Water. The purifying grace of the Spirit. The word of the Gospel.

Waters. Troubles and afflictions. A multitude of people. The blessings of the gospel.

Waves of the sea. Armies of the heathens marching against the people of God.

Week. Seven years.

Wilderness. All manner of desolation. The world.

Wind. Violent; Destruction. The four winds; general destruction.

Wine. Temporal good things. Choice heavenly blessings. Wrath and indignation of God.

Wine-press. Treading it: destruction with great slaughter.

Wings. Protection. Exaltation.

Wolf. A thief, or religious impostor; a devourer of the Church.

Woman. A city, state, or body politic, or the inhabitants thereof. The true Church of Christ.

Yoke. Oppressive bondage. Punishment for sin. Useful restraints from a sense of duty. The doctrines and precepts of Christ.

II. APPENDIX.

A TABLE OF THE PRINCIPAL WEIGHTS, MEASURES, ETC. MENTIONED IN THE SCRIPTURES.

I. Jewish Weights in English Troy Weight.

| | | | lbs. | oz. | pen. | gr. | | | | |
|---------|------------------------|------------------------|------|-----|------|-----|-----|---|----|----|
| Gerah. | $\frac{1}{20}$ shekel. | Ezek. xlv. 12. | . | . | . | . | 0 | 0 | 0 | 12 |
| Bekah. | $\frac{1}{5}$ shekel. | Exod. xxxviii. 26. | . | . | . | . | 0 | 0 | 5 | 0 |
| Shekel. | 20 gerahs. | Numb. iii. 47. | . | . | . | . | 0 | 0 | 10 | 0 |
| Mina. | 60 shekels. | Ezek. xlv. 12. | . | . | . | . | 2 | 6 | 0 | 0 |
| Talent. | 50 mina. | Exod. xxxviii. 25, 26. | . | . | . | . | 125 | 0 | 0 | 0 |

II. Measures of Length in English feet and inches.

| | | | | feet. | inches. | | |
|-----------------|------------------------|---|---|-------|---------|-----|--------|
| Finger. | 4 grains. | Jer. lii. 21. | . | . | . | 0 | 0.912 |
| Handbreadth. | 4 fingers. | 1 Kings vii. 26. | . | . | . | 0 | 3.648 |
| Span. | 3 handbreadths. | Exod. xxviii. 16. | . | . | . | 0 | 10.944 |
| Cubit, common. | . | . | . | . | . | 1 | 6.24 |
| Cubit, great. | Cubit and handbreadth. | Ezek. xl. 5; xliii. 13. | . | . | . | 1 | 9.888 |
| Ezekiel's reed. | 6 great cubits. | { Ezek. xli. 8; xl. 5; }
Rev. xxi. 15. | . | . | . | 10 | 11.328 |
| Arabian pole. | 8 cubits. | . | . | . | . | 14 | 7.104 |
| Measuring line. | 80 cubits. | 2 Sam. viii. 5. | . | . | . | 145 | 11.04 |
| Fathom. | 4 cubits. | Acts xxvii. 28. | . | . | . | 7 | 3.552 |

III. Long Scripture Measures in English Miles, etc.

| | | | miles. | paces. | feet. |
|------------------------|--------------|----------------|--------|--------|-------|
| Cubit, great. | . | . | 0 | 0 | 1.824 |
| Furlong, or stadium. | 400 cubits. | Luke xxiv. 13. | 0 | 145 | 4.6 |
| Sabbath day's journey. | 2000 cubits. | Acts i. 12. | 0 | 729 | 3. |
| Eastern mile. | 10 stadia. | Matt. v. 41. | 1 | 403 | 1.6 |
| Parasang. | 30 stadia. | . | 4 | 153 | 4.8 |
| Day's journey. | 240 stadia. | . | 33 | 175 | 3.4 |

IV. Liquid Measure in English Wine Measure.

| | gallons. | pints. |
|--|----------|--------|
| Log. Levit. xiv. 10, 12. | 0 | 0.833 |
| Hin. 12 logs. Levit. xix. 36. | 1 | 2. |
| Bath. 72 logs. Ezek. xlv. 11. | 7 | 4. |
| Cor. Homer. 720 logs. Ezek. xlv. 14. | 75 | 0. |
| Pot. Sextarius. Mark vii. 4. | 0 | 1.5 |
| Metretes. John ii. 7. | 0 | 7.125 |
| Bath. Luke xvi. 6. | 7 | 4. |

V. Dry Measure in English Corn Measure.

| | pecks. | gal. | pints. |
|--|--------|------|--------|
| Cab. 2 Kings vi. 25. | 0 | 0 | 2.8333 |
| Omer. $\frac{1}{10}$ Ephah. Exod. xvi. 36. | 0 | 0 | 5.1 |
| Seah. 6 cabs. 2 Kings vii. 1. | 1 | 0 | 1. |
| Ephah. 18 cabs. Lev. xix. 36. | 3 | 0 | 3. |
| Letch. 90 cabs. Hosea iii. 2. | 16 | 0 | 0. |
| Homer. Cor. 180 cabs. Lev. xxvii. 16. | 32 | 0 | 0. |
| Satum. (Heb. Seah.) Matt. xiii. 33. | 1 | 0 | 1. |
| Coros. (Heb. Homer.) Luke xvi. 7. | 37 | 1 | 0. |
| Chœnix. Rev. vi. 6. | 0 | 0 | 1.5 |

VI. Jewish Money reduced to English.

| | £. | s. | d. |
|---|------|----|---------|
| Gerah. $\frac{1}{20}$ shekel. Ezek. xlv. 12. | 0 | 0 | 1.36875 |
| Bekah. $\frac{1}{2}$ shekel. Exod. xxxviii. 26. | 0 | 1 | 1.6875 |
| Shekel. | 0 | 2 | 3.375 |
| Mina. 60 shekels. Ezek. xlv. 12. | 6 | 16 | 10.5 |
| Talent. 3000 shekels. Exod. xxxviii. 25, 26. | 342 | 3 | 9. |
| Gold shekel. $\frac{1}{2}$ weight of silver shekel. | 0 | 18 | 3. |
| Gold Mina. 60 gold shekels. 1 Kings. x. 17. | 54 | 15 | 0. |
| Gold Talent. 100 Mina. | 5475 | 0 | 0. |

VII. Roman Money of the New Testament.

| | £. | s. | d. | q. |
|---|----|----|----|----------------|
| Mite. Lepton. Mark xii. 42. | 0 | 0 | 0 | $0\frac{3}{8}$ |
| Farthing. Kodrantes. Mark xii. 42. | 0 | 0 | 0 | $0\frac{3}{4}$ |
| Farthing. Assarion. Matt. x. 29. | 0 | 0 | 0 | 3 |
| Penny. Denarius. Matt. xx. 2. | 0 | 0 | 7 | 3 |
| Pound. Mina. Luke xix. 13; Ezek. xlv. 12. | 6 | 16 | 10 | 2 |
| Piece of Silver. Drachm. Luke xv. 8, 9. | 0 | 0 | 7 | 3 |
| Tribute Money. Didrachm. Matt. xvii. 24. | 0 | 1 | 3 | 2 |
| Piece of Silver. Stater. Matt. xvii. 27. | 0 | 2 | 7 | 0 |

VIII. Time.

[1, 2, 3, etc. Sacred year, i. ii. iii. etc. Civil year.]

- | | | |
|-------------------------------|-------|--|
| 1. Nisan, or Abib. | vii. | March and April. The latter Rain. The Passover. |
| 2. Zif, or Jiar. | viii. | April and May. |
| 3. Sivan. | ix. | May and June. Feast of Pentecost. |
| 4. Thammuz. | x. | June and July. |
| 5. Ab. | xi. | July and August. |
| 6. Elul. | xii. | Aug. and Sept. |
| 7. Tisri, or Ethunim. | i. | Sept. and Oct. { Feast of Trumpets. Day of Atonement. Tabernacles. |
| 8. Marchesvun, }
or Bul. } | ii. | Oct. and Nov. Early rain. Deut. xi. 14. |
| 9. Chislen. | iii. | Nov. and Dec. Feast of the Dedication. John, x. 22. |
| 10. Tebeth. | iv. | Dec. and Jan. |
| 11. Shebat. | v. | Jan. and Feb. |
| 12. Adar. | vi. | Feb. and March. { Feast of Purim, or Lots. Esther ix. 26. |
| Veadur. | | Intercalary. |

III. APPENDIX.

THE BIBLE.

We have the Scriptures in almost every variety of form, and with various descriptions of comment: and I would not undervalue the work of any pious author: but I may be allowed to question whether the Bible has yet been printed in such a form, and commented upon in such a manner, as to make a plain and delightful book for the family and the closet. My own idea of such a work may be incorrect: I will, however, venture to state it in a few sentences.

The volume of Revelation and the volume of Creation are in many respects similar. In the study of the latter we do not merely gaze and descant upon the whole in a vague manner; but we divide the whole into various parts, and then we explore those parts, both as to themselves and as to their relation to the whole. Ought not the Scriptures to be studied in the same manner; and ought they not to be put before us in such a form as would facilitate this mode of study?

In the first place, let there be a right distribution of subjects; of entire subjects, and of their subordinate parts. Let each division, and each subdivision, be preceded by its topic. This distribution will not interfere with the common division into chapters and verses; but it will correct many of its improprieties. Let prose be printed as prose, and poetry as poetry. Why should the peculiarities of Hebrew verse be confined to scholars?

In the second place, a few sentences of comment should follow each paragraph, stating its nature, as describing a character or an event; as containing a doctrine, a precept, a promise, or a threat; as illustrating some principle; and

so forth. The nature and spirit of the passage should be shown, not dilated upon. What is said should be a key to the passage, enabling the reflecting reader to understand it and "inwardly digest it." It should send the reader back to the sacred text, to think on what God says in his holy word.

In the third place, a few concise notes will be requisite. Let difficulties be noticed; some removed; peculiar phrases will be explained, and also allusions. Let the notes be in the fewest words. The marginal readings will form a part of them.

In the fourth place, marginal references are indispensable in a good Family Bible. To illustrate Scripture by Scripture is the best sort of illustration. It requires great judgment to execute well a thing of this sort. Too many of these references weary and perplex the mind: too few would give it no satisfaction.

Of the advantages to be expected from such an edition of the Scriptures, I will not speak a word, as I may perhaps subject myself to the charge of being fanciful and an innovator, even from presuming to suggest an idea on such a grave subject. I will, therefore, only further remark, that I do not suppose that any mode of printing the Bible, or of commenting upon it, will overcome the pride and unbelief of man's heart, and effect his conversion to God; but I do think that we ought in duty and charity to put the lively oracles before all men in their own proper form—and that is certainly one which is most pleasing and interesting. The Pentateuch, the Historical Books, the Poetical Books, the Prophets, the Historical books of the New Testament, and the Epistles, with the book of Revelation, would form separate octavo volumes—nor would the work be accounted one of immoderate bulk, if it were executed with piety, learning, and ability.

It will be distinctly understood, that I would not allow the slightest alteration of the authorized version; than which, as a whole, a better, I am fully persuaded, could

not possibly be made. Of occasional improvement it is undoubtedly susceptible: the exact Hebrew and Greek scholar, (delighted with its fidelity, as he must be, on comparing it with the original languages,) may here and there propose an emendation; but he cannot wish for a new version: he will be satisfied to put his suggestions in the notes. The new versions of different parts of the Bible, some of them the works of accomplished scholars, are abundantly sufficient to convince us that our own version is by far the best, and that whatever we may expect from a modern annotator, we have nothing to expect from a modern translator.

THE END.





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